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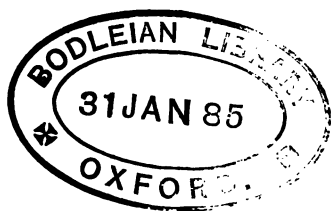
ION

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P R E F A C E.

THE plot of the 'Ion' is as follows :—

Creusa, the daughter of Erechtheus, the ancient hero-king of Athens, bore a son to Apollo. This son she exposed, from fear of her relations, and returning to the place some days after, found him not, and so supposed him dead.

But by Apollo's order he had been conveyed to Delphi, where in course of time he was appointed minister of the God in his temple.

Creusa, some years after the birth of Apollo's son, was wedded to Xuthus; and as after a long time they had no children, they go to Delphi to ask the God whether there is any hope of their having a son.

Here the first scene opens.

Ion, Creusa's son, meets her at the temple door, and learns that she is childless; telling her at the same time that he has no mother nor father. She then tells him the tale of the son she bore to Apollo (only from shame pretending that it was not herself but a friend who was concerned), and desires to consult the God about the lost boy. Ion replies that the God could not answer such a question, as it would be confessing his own wrong-doing.

Then Xuthus enters, having come from the oracle of Trophonius, where he has been told that he shall not be childless long. Creusa rejoices, and Xuthus goes to get further information from Apollo.

He is told that the first person he meets on leaving the oracle is his son; and the second scene opens with the return of Xuthus from the temple, when to Ion's astonishment, he is greeted by

this supposed stranger as his son. With some difficulty Ion is convinced, and Xuthus then proposes to take him to Athens, but as a stranger, in order to spare his wife's feelings.

Creusa however hears the story from the chorus, and, in the third scene, is persuaded by her father's old attendant, whom she consults, that the adoption of Ion is a disgrace to the Erechtheids; and they conspire to poison him.

The failure of this plot is related in the fourth scene by a messenger. The poison was dropped into the cup. Just as Ion is about to drink, an ill-omened word is spoken, and Ion empties it upon the ground. A pigeon, that sips this wine, dies in convulsions. Ion starts up, seizes the old man, rushes out, calls the chief men together, and tells them what has happened. The old man, and Creusa who helped him in the plot, are condemned to die.

The old prophetess, however, comes out, as Creusa is about, in the fifth scene, to be dragged away, and stops Ion. She gives him the box in which he as a child had been brought to Delphi. Ion opens it, and exposes to view, to Creusa's surprise, the trinkets she had placed on her own child before she lost him. Thus the recognition is completed, and there is joy.

It is a romantic play, giving the poet much scope for his power of depicting varied emotions and pathetic scenes. The political object is quite secondary, namely to trace back the Ionic race from whence the Athenians came to Apollo himself.

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Κρέουσα, daughter of Erechtheus.

Ἴων, her son by Apollo.

Ἐϋθός, her husband.

Παιδαγωγός, the old attendant of Erechtheus.

Θεράπων, a servant of Creusa.

Πυθία, the priestess of Delphi.

Chorus of CREUSA'S attendants, who do not mount the stage, but remain in front, below.

The scene is at Delphi.

SCENE I.

MOTHER AND SON.

The Temple of Apollo at Delphi. The peaks and dells of Parnassus, lit with the morning sun, are seen behind. The gates of the temple are decorated with bay, and the pavement is newly swept and shining. On the façade are splendid statues and bas-relief sculptures, representing the stories of Bellerophon, Herakles, Iolaus, Bacchus, and other gods and heroes. The temple and ground in front of it are raised, and there is a lower level in front (where the orchestra is) and at the sides. From the lower level to the stage steps lead up, winding round the face of the hillside. In front of the temple stands ION, a splendid youth, carrying a bow and arrow. He is dressed as a minister of the temple, with a chaplet on his head; and in the background are seen the pitchers and broom used for sprinkling and sweeping the pavement. Enter CREUSA, followed by a train of women servants, slowly and reverently approaching. She stands above, her attendants remaining below. Suddenly she stops in front of the temple, and bows her head weeping. ION advances courteously, and says:—

- ΙΩ. γενναιότης σοι, καὶ τρόπων τεκμήριον
 τὸ σχῆμ' ἔχεις τόδ', ἥτις εἰ ποτ', ὦ γύναι.
 γνολή δ' ἂν ὡς τὰ πολλά γ' ἀνθρώπου πέρι
 τὸ σχῆμ' ἰδὼν τις εἰ πέφυκεν εὐγενής.
 ἔα. [*in a tone of pity*]

ION OF

ἀλλ' ἐξέπληξάς μ' ὄμμα συγκλήσασα σὸν
δακρύοις θ' ὑγράνας' εὐγενῇ παρηίδα,
ὡς εἶδες ἀγνὰ Λοξίου χρηστήρια.

τί ποτε μερίμνης ἐς τόδ' ἦλθες, ὦ γύναι ;
οὐ πάντες ἄλλοι γύαλα λεύσσοντες θεοῦ
χαίρουσιν, ἐνταῦθ' ὄμμα σὸν δακρυρροεῖ.

[mastering her emotion]

ὦ ξέने, τὸ μὲν σὸν οὐκ ἀπαιδεύτως ἔχει
ἐς θαύματ' ἐλθεῖν δακρύων ἐμῶν πέρι ·
ἐγὼ δ' ἰδοῦσα τούσδ' Ἀπόλλωνος δόμους
μνήμην παλαιὰν ἀνεμετρησάμην τινά ·
οἴκοι δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὐσά περ.

[sadly musing]

ὦ τλήμονες γυναῖκες · ὦ τολμήματα
θεῶν. τί δῆτα ; ποῖ δίκην ἀνοίσομεν,
εἰ τῶν κρατούντων ἀδικίαις ὀλούμεθα ;
τί χρήμα δ' ἀνερεύνητα δυσθυμεῖ, γύναι ;

[collecting herself]

οὐδέν · μεθήκα τόξα · τὰπὶ τῷδε δὲ
ἐγὼ τε συγῶ καὶ σὺ μὴ φρόντιζ' ἔτι.
τίς δ' εἰ ; πόθεν γῆς ἦλθες ; ἐκ ποίου πατρὸς
πέφυκας ; ὄνομα τί σε καλεῖν ἡμᾶς χρεῶν ;
Κρέουσα μὲν μοι τοῦνομ', ἐκ δ' Ἐρεχθέως
πέφυκα, πατρὶς γῆ δ' Ἀθηναίων πόλις.

[enthusiastically]

ὦ κλεινὸν οἰκοῦσ' ἄστρ, γενναίων τ' ἄπο
τραφεῖσα πατέρων, ὥς σε θαυμάζω, γύναι.

[sadly] τοσαῦτα κεύτυχούμεν, ὦ ξέν', οὐ πέρα

EURIPIDES.

- ΙΩ.** πρὸς θεῶν ἀληθῶς, ὡς μεμύθευται βροτοῖς,
ΚΡ. [*interrupting*]
 τί χρῆμ' ἐρωτᾷς, ὦ ξέν', ἐκμαθεῖν θέλω. 30
- ΙΩ.** ἐκ γῆς πατρός σου πρόγονος ἔβλασται πατήρ ;
ΚΡ. Ἐριχθόνιός γε· τὸ δὲ γένος μ' οὐκ ὠφελεῖ.
ΙΩ. ἦ καὶ σφ' Ἀθάνα γῆθεν ἐξανείλετο ;
ΚΡ. ἐς παρθένους γε χεῖρας, οὐ τεκοῦσά νιν.
ΙΩ. δίδωσι δ', ὥσπερ ἐν γραφῇ νομίζεται ; 35
ΚΡ. Κέκροπός γε σώζειν παισὶν οὐχ ὀρώμενον.
ΙΩ. ἤκουσα λῦσαι παρθένους τεύχος θεᾶς.
ΚΡ. τοιγὰρ θανοῦσαι σκόπελον ἤμαξαν πέτρας.
ΙΩ. εἰεν· [*pausing, as if reluctant to ask more*]
 τί δαὶ τόδ' ; ἄρ' ἀληθὲς ἡ μάτην λόγος ;
ΚΡ. τί χρῆμ' ἐρωτᾷς ; καὶ γὰρ οὐ κάμνω σχολῇ. 40
ΙΩ. πατήρ Ἐρεχθεὺς σὰς ἔθυσσε συγγόνους ;
ΚΡ. ἔτλη πρὸ γαίης σφάγια παρθένους κτανεῖν.
ΙΩ. σὺ δ' ἐξεσώθης πῶς κασιγνήτων μόνη ;
ΚΡ. βρέφος νεογνὸν μητρὸς ἦν ἐν ἀγκάλαις.
ΙΩ. πατέρα δ' ἀληθῶς χάσμα σὸν κρύπτει χθονός ; 45
ΚΡ. πληγαὶ τριαλῆς ποντίου σφ' ἀπώλεσαν.
ΙΩ. σὺν ἀνδρὶ δ' ἦκεις ἡ μόνη χρηστήρια ;
ΚΡ. σὺν ἀνδρὶ. σηκοὺς δ' ἐνστρέφει Τροφωνίου.
ΙΩ. πότερα θεατῆς, ἡ χάριν μαντευμάτων ;
ΚΡ. κείνου τε Φοῖβου θ' ἐν θέλων μαθεῖν ἔπος. 50
ΙΩ. καρποῦ δ' ὕπερ γῆς ἦκετ', ἡ παίδων πέρι ;
ΚΡ. ἄπαιδές ἐσμεν, χρόνι' ἔχοντ' εὐνήματα.
ΙΩ. οὐδ' ἔτεκες οὐδὲν πώποτ', ἀλλ' ἄτεκνος εἰ ;
ΚΡ. [*significantly*] ὁ Φοῖβος οἶδε τὴν ἐμὴν ἀπαιδίαν.

ION OF

- ΙΩ.** ὦ τλήμων, ὡς τᾷλλ' εὐτυχούσ' οὐκ εὐτυχεῖς.
ΚΡ. σὺ δ' εἰ τίς ; ὥς σου τὴν τεκοῦσαν ὠλβισα.
ΙΩ. τοῦ θεοῦ καλοῦμαι δοῦλος εἰμί τ', ὦ γύναι.
ΚΡ. ἀνάθημα πόλεως, ἥ τινος πραθεῖς ὑπο ;
ΙΩ. οὐκ οἶδα, πλὴν ἔν, Λοξίου κεκλήμεθα.
ΚΡ. ἡμεῖς σ' ἄρ' αὖθις, ὦ ξέν', ἀντοικτείρομεν.
ΙΩ. ὡς μὴ εἰδόθ' ἦτις μ' ἔτεκεν ἐξ ὅτου τ' ἔφυν.
ΚΡ. ναοῖσι δ' οἰκεῖς τοισίδ', ἥ κατὰ στέγας ;
ΙΩ. ἅπαν θεοῦ μοι δῶμ', ἔν' ἂν λάβῃ μ' ὕπνος.
ΚΡ. παῖς δ' ὦν ἀφίκου ναόν, ἥ νεανίας ;
ΙΩ. βρέφος λέγουσιν οἱ δοκοῦντες εἰδέναι.
ΚΡ. καὶ τίς γάλακτί σ' ἐξέθρεψε Δελφίδων ;
ΙΩ. οὐπώποτ' ἔγνων μαστόν· ἥ δ' ἔθρεψέ με—
ΚΡ. [interrupting]
 τίς, ὦ ταλαίπωρ' ; ὡς νοσοῦσ' ἡὔρον νόσους.
ΙΩ. Φοίβου προφήτης, μητέρ' ὥς νομίζομεν.
ΚΡ. ἐς δ' ἄνδρ' ἀφίκου τίνα τροφὴν κεκτημένος ;
ΙΩ. βωμοί μ' ἔφερβον οὐπιών τ' ἀεὶ ξένος.
ΚΡ. [in pity] τάλαιν' ἄρ' ἡ τεκοῦσά σ', ἦτις ἦν ποτέ
ΙΩ. ἀδίκημά του γυναικὸς ἐγενόμην ἴσως.
ΚΡ. ἔχεις δὲ βίοντον ; εὖ γὰρ ἤσκησαι πέπλοις.
ΙΩ. τοῖς τοῦ θεοῦ κοσμούμεθ', ᾧ δουλεύομεν.
ΚΡ. οὐδ' ἦξας εἰς ἔρευναν ἐξευρεῖν γονάς ;
ΙΩ. ἔχω γὰρ οὐδέν, ὦ γύναι, τεκμήριον.
ΚΡ. φεῦ. [raising sorrowfully]
 πέπονθέ τις σῇ μητρὶ ταῦτ' ἄλλη γυνή.
ΙΩ. [with interest]
 τίς ; εἰ πόνου μοι ξυλλάβοι, χαίρομεν ἄν.

EURIPIDES.

- KP.** [*mysteriously*] ἥς οὐνεκ' ἦλθον δεῦρο πρὶν πόσιν μολεῖν. 80
- ΙΩ.** ποῖόν τι χρήζουσ' ; ὥς ὑπουργήσω, γύναι.
- KP.** μάντευμα κρυπτὸν δεομένη Φοίβου μαθεῖν.
- ΙΩ.** λέγοις ἄν· ἡμεῖς τὰλλα προξενήσομεν.
- KP.** ἄκουε δὴ τὸν μῦθον. [*hesitating*] ἀλλ' αἰδούμεθα.
- ΙΩ.** [*impatient*] οὐ τάρᾳ πράξεις οὐδέν· ἀργὸς ἡ θεός. 85
- KP.** [*embarrassed*] Φοίβῳ μυγῆναι φησί τις φίλων ἐμῶν.
- ΙΩ.** [*shocked*] Φοίβῳ γυνὴ γεγῶσα ; μὴ λέγ', ὦ ξένη.
- KP.** καὶ παῖδά γ' ἔτεκε τῷ θεῷ λάθρα πατρός.
- ΙΩ.** [*as before*] οὐκ ἔστιν· ἀνδρὸς ἀδικίαν αἰσχύνεται. [*sternly*]
- KP.** [*earnestly*] οὐ φησιν αὐτὴ· καὶ πέπονθεν ἄθλια. 90
- ΙΩ.** τί χρήμα δράσας, εἰ θεῷ συνεζύγῃ ;
- KP.** τὸν παῖδ' ὃν ἔτεκεν ἐξέθηκε δωμάτων.
- ΙΩ.** ὁ δ' ἐκτεθεὶς παῖς ποῦ ἔστιν ; εἰσορᾷ φάος ;
- KP.** οὐκ οἶδεν οὐδεὶς. ταῦτα καὶ μαντεύομαι.
- ΙΩ.** εἰ δ' οὐκέτ' ἔστι, τί νιν τρόπῳ διεφθάρη ; 95
- KP.** θήράς σφε τὸν δύστηνον ἐλπίζει κτανεῖν.
- ΙΩ.** ποίῳ τόδ' ἔγνω χρωμένη τεκμηρίῳ ;
- KP.** ἐλθοῦς ἴν' αὐτὸν ἐξέθηκε' οὐχ ἡῦρ' ἔτι.
- ΙΩ.** ἦν δὲ σταλαγμὸς ἐν στίβῳ τις αἵματος ;
- KP.** οὐ φησι· καί τοι πόλλ' ἐπεστράφη πέδον. 100
- ΙΩ.** χρόνος δὲ τίς τῷ παιδί διαπεπραγμένῳ ;
- KP.** σοὶ ταῦτον ἥβης, εἵπερ ἦν, εἰχ' ἂν μέτρον.
- ΙΩ.** οἶμοι· προσφδὸς ἡ τύχῃ τῶμῳ πάθει.
- KP.** [*compassionately*]
καὶ σ', ὦ ξέν', οἶμαι μητέρ' ἀθλίαν ποθεῖν.

ION OF

ΙΩ. καὶ μὴ γ' ἐπ' οἰκτόν μ' ἔξαγ' οὐ λαλήσμεθα. 10

ΚΡ. συγῶ· πέραινε δ' ὦν σ' ἀνιστορῶ πέρι.

ΙΩ. οἶσθ' οὖν δ' κάμνει τοῦ λόγου μάλιστά σοι ;

ΚΡ. τί δ' οὐκ ἐκείνη τῇ ταλαιπώρῳ νοσεῖ ;

ΙΩ. πῶς ὁ θεὸς δ' λαθεῖν βούλεται μαντεύσεται ;

ΚΡ. εἵπερ καθίζει τρίποδα κοινὸν Ἑλλάδος. 11

ΙΩ. αἰσχύνεται τὸ πρᾶγμα· μὴ ἔξελεγχέ νιν.

ΚΡ. ἀλγύνεται δέ γ' ἡ παθοῦσα τῇ τύχῃ.

ΙΩ. [*decisively*] οὐκ ἔστιν ὅστις σοι προφητεύσει τάδε.

ἐν τοῖς γὰρ αὐτοῦ δώμασιν κακὸς φανεῖς

Φοῖβος δικαίως τὸν θεμιστεύοντά σοι 11

δράσειεν ἂν τι πῆμ'· ἀπαλλάσσουν, γύναι·

τῷ γὰρ θεῷ τάναντί' οὐ μαντευτέον.

ἐς γὰρ τοσοῦτον ἀμαθίας ἔλθοιμεν ἂν,

εἰ τοὺς θεοὺς ἄκοντας ἐκπονήσομεν

φράζειν ἃ μὴ θέλουσιν ἢ προβωμίους 12

σφαγαῖσι μῆλων ἢ δι' οἰωνῶν πτεροῖς.

ἂν γὰρ βία σπεύδωμεν ἀκόντων θεῶν,

οὐκ ὄντα κεκτήμεσθα τὰγάθ', ὦ γύναι·

ἃ δ' ἂν διδῶσ' ἐκόντες, ὠφελούμεθα.

ΚΡ. [*clasping her hands, and turning to the temple*]

ὦ Φοῖβε, κακεῖ κἀνθάδ' οὐ δίκαιος εἶ 12

ἐς τὴν ἀποῦσαν, ἣς πάρειςιν οἱ λόγοι.

σύ τ' οὐκ ἔσωσας τὸν σόν, ὃν σῶσαί σ' ἐχρῆν,

οὔθ' ἱστορούση μητρὶ μάντις ὦν ἐρεῖς,

ὥς, εἰ μὲν οὐκέτ' ἔστιν, ὀγκωθῇ τάφῳ,

εἰ δ' ἔστιν, ἔλθῃ μητρὸς εἰς ὄψιν ποτέ. 13

EURIPIDES.

[turning to ION, as she sees XUTHUS approach]

ἀλλ', ὦ ξέν', εἰσορῶ γὰρ εὐγενῇ πόσιν
 Ξοῦθον πέλας δὴ τόνδε, τὰς Τροφωνίου
 λιπόντα θαλάμας, τοὺς λελεγμένους λόγους
 σίγα πρὸς ἄνδρα, μή τι ν' αἰσχύνην λάβω
 διακονοῦσα κρυπτά, καὶ προβῇ λόγος 135
 οὐχ ἥπερ ἡμεῖς αὐτὸν ἐξειλίσσομεν.
 [dolefully] τὰ γὰρ γυναικῶν δυσχερὴ πρὸς ἄρσενας,
 κὰν ταῖς κακαῖσιν ἀγαθαὶ μεμυγμέναι
 μισούμεθ' · οὕτω δυστυχεῖς πεφύκαμεν.

[enter XUTHUS]

O. πρῶτον μὲν ὁ θεὸς τῶν ἐμῶν προσφθεγμάτων 140

[bowing to the temple]

λαβὼν ἀπαρχὰς χαιρέτω, σύ τ', ὦ γύναι. [to CREUSA]

[more anxious, as he sees her agitated]

μῶν χρόνιος ἐλθὼν σ' ἐξέπληξ' ὀρρωδία;

P. [controlling herself]

οὐδέν γ' · ἀφίκου δ' ἐς μέριμναν. ἀλλὰ μοι
 λέξον τί θέσπισμ' ἐκ Τροφωνίου φέρεις.

O. οὐκ ἤξιωσε τοῦ θεοῦ προλαμβάνειν 145

μαντεύμαθ' · ἐν δ' οὖν εἶπεν, οὐκ ἄπαιδά με
 πρὸς οἶκον ἥξειν οὐδὲ σ' ἐκ χρηστηρίων.

P. [clasping her hands and praying]

ὦ πότνια Φοῖβον μήτηρ, εἰ γὰρ αἰσίως
 ἔλθοιμεν, ἃ τε νῶν συμβόλαια πρόσθεν ἦν
 ἐς παῖδα τὸν σόν, μεταπέσοι βελτίονα. 150

O. ἔσται τάδ' · [to ION] ἀλλὰ τίς προφητεύει θεοῦ;

2. ἡμεῖς τά γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει,
 οἳ πλησίον θάσσουσι τρίποδος, ὦ ξένη.

ION OF

Δελφῶν ἀριστῆς, οὗς ἐκλήρωσεν πάλος.

ΞΟ. καλῶς · ἔχω δὴ πάνθ' ὅσων ἐχρήζομεν. 15

στείχοιμ' ἂν εἴσω · καὶ γάρ, ὥς ἐγὼ κλύω,

χρηστήριον πέπτωκε τοῖς ἐπήλυσι

κοινὸν πρὸ ναοῦ · βούλομαι δ' ἐν ἡμέρᾳ

τῇδ', αἰσία γάρ, θεοῦ λαβεῖν μαντεύματα.

σὺ δ' ἀμφὶ βωμούς, ὦ γύναι, δαφνηφόρους 16

λαβοῦσα κλῶνας εὐτέκνους εὔχου θεοῖς

χρησμούς μ' ἐνεγκεῖν ἐξ Ἀπόλλωνος δόμων.

[*exit into the temple*]

ΚΡ. ἔσται τάδ', ἔσται. [*musiny*] Λοξίας δ' ἐὰν θέλῃ

νῦν ἀλλὰ τὰς πρὶν ἀναλαβεῖν ἀμαρτίας,

ἅπας μὲν οὐ γένοιτ' ἂν εἰς ἡμᾶς φίλος, 16

ὅσον δὲ χρήζει, θεὸς γάρ ἐστι, δέξομαι. [*exit*]

ΙΩ. τί ποτε λόγοισιν ἡ ξένη πρὸς τὸν θεὸν

κρυπτοῖσιν ἀεὶ λαιδοροῦσ' αἰνίσσεται

ἥτοι φιλοῦσά γ' ἥς ὑπὲρ μαντεύεται,

ἡ καὶ τι σιγῶσ' ὧν σιωπᾶσθαι χρεῶν ; 17

[*exit, bewildered and doubtful*]

EURIPIDES.

SCENE II.

FATHER AND SON.

The women-attendants of CREUSA, on the lower level, in front, and at the side of the stage. ION appears alone, in front of the temple; while he is looking anxiously around for XUTHUS the temple gate opens, and XUTHUS comes excitedly out. He advances with joy, and greets him.

ΞΟ. ὦ τέκνον, χαῖρ' ἥδε γ' ἀρχὴ τοῦ λόγου πρέπουσά μοι.

ΙΩ. [*surprised*] χαίρομεν· σὺ δ' εὖ φρόνει γε, καὶ δύ' ὄντ' εὖ πράξομεν.

ΞΟ. [*kissing his hand, and embracing him*]
δὸς χερὸς φίλημά μοι σῆς σώματός τ' ἀμφιπτυχάς.

ΙΩ. [*drawing back*]
εὖ φρονεῖς μέν, ἥ σ' ἔμηνε θεοῦ τις, ὦ ξένε, βλάβη;

ΞΟ. οὐ φρονῶ, τὰ φίλταθ' εὐρῶν εἰ φιλεῖν ἐφίεμαι; 175

ΙΩ. [*angrily*] παῦε, μὴ ψαύσας τὰ τοῦ θεοῦ στέμματα
ρήξης χερσί.

ΞΟ. ἄψομαι, κοῦ ῥυσιάζω, τὰμὰ δ' εὐρίσκω φίλα.

ΙΩ. [*stepping back, and drawing his bow*]
οὐκ ἀπαλλάξει, πρὶν εἴσω τόξα πνευμόνων λαβεῖν;

ΞΟ. ὥς τί δὴ φεύγεις με; σαυτοῦ γνώρισον τὰ φίλτατα.

ΙΩ. οὐ φιλῶ φρενοῦν ἀμούσους καὶ μεμνηνότας ξένους. 180

ΞΟ. [*sadly*] κτεῖνε καὶ πῖμπρη· πατρὸς γάρ, ἣν κτάσσε,
ἔσει φονεύς.

ION OF

ΙΩ. [*scornfully*] ποῦ δέ μοι πατὴρ σύ ; ταί
γέλως κλύειν ἐμοί ;

ΞΟ. οὐ· τρέχων ὁ μῦθος ἄν σοι τὰμὰ σημήναι

ΙΩ. [*still incredulous*] καὶ τί μοι λέξεις ;

ΞΟ. πατὴρ σός εἰμι καὶ σὺ·

ΙΩ. τίς λέγει τὰδ' ; ΞΟ. ὅς σ' ἔθρεψεν ὄν
ἐμόν.

ΙΩ. μαρτυρεῖς σαντῶ.

ΞΟ. τὰ τοῦ θεοῦ γ' ἐκμαθὼν χ

ΙΩ. ἐσφάλῃς αἰνυγμ' ἀκούσας.

ΞΟ. [*ironically*] οὐκ ἄρ' ὄρθ' ι

ΙΩ. ὁ δὲ λόγος τίς ἐστὶ Φοῖβου ;

ΞΟ. τὸν συναντή

ΙΩ. [*interrupting*] τίνα συνάντησιν ; ΞΟ. δό,
ἐξιόντι τοῦ θεοῦ

ΙΩ. [*again interrupting*] συμφορᾶς τίνος κυρῆς
παῖδ' ἐμὸν πεφυκέναι.

ΙΩ. [*struck*] σὸν γεγῶτ', ἡ δῶρον ἄλλων ;

ΞΟ. δῶρον, ὄντα ι

ΙΩ. πρῶτα δῆτ' ἐμοὶ ξυνάπτεις πόδα σόν ;

ΞΟ. οὐκ ἄλλω, τέι

ΙΩ. [*astounded*]

ἡ τύχη πόθεν ποθ' ἦκει ; ΞΟ. δύο μίαν θα

ΙΩ. ἔα· τίνος δέ σοι πέφυκα μητρός ;

ΞΟ. οὐκ ἔχω

ΙΩ. οὐδὲ Φοῖβος εἶπε ;

ΞΟ. τερφθεὶς τοῦτο, κέιν' οὐκ ἠρό

EURIPIDES.

[*ironically*] γῆς ἄρ' ἐκπέφυκα μητρός.

οὐ πέδον τίκτει τέκνα.

πῶς ἂν οὖν εἶην σός ;

οὐκ οἶδ', ἀναφέρω δ' ἐς τὸν θεόν.

[*yielding*] τῷ θεῷ γοῦν οὐκ ἀπιστεῖν εἰκός.

εὖ φρονεῖς ἄρα.

καὶ τί βουλόμεσθ' ἄλλο

[*interrupting*]

νῦν ὁρᾶς ἂν χρή σ' ὁρᾶν.

ἦ Διὸς παιδὸς γενέσθαι παῖς ;

δὲ σοὶ γε γίγνεται. 200

ἦ θύγῳ δῆθ' οἷ μ' ἔφυσαν ;

πιθόμενός γε τῷ θεῷ.

χαῖρέ μοι, πάτερ, [*embracing him*]

φίλον γε φθέγμ' ἐδεξάμην τοδε.

ἡμέρα θ' ἡ νῦν παρούσα.

μακάριόν γ' ἔθηκέ με.

[*pausing, then sadly*]

ὦ φίλη μῆτερ, πότε' ἄρα καὶ σὸν ὄψομαι δέμας ;

νῦν ποθῶ σε μᾶλλον ἢ πρὶν, ἥτις εἰ ποτ', εἰσιδεῖν. 205

ἀλλ' ἴσως τέθνηκας, ἡμεῖς δ' οὐδὲν ἂν δυναίμεθα.

[*after a short silence, XUTHEUS comes forward and says :*]

ὦ τέκνον, ἐς μὲν σὴν ἀνεύρεσιν θεὸς

ὀρθῶς ἔκρανε, καὶ συνήψ' ἐμοί τε σέ,

σύ τ' αὖ τὰ φίλταθ' ἡῦρες, οὐκ εἰδὼς πάρος.

ὃ δ' ἦξας ὀρθῶς, τοῦδε καὶ μ' ἔχει πόθος, 210

ὅπως σύ τ', ὦ παῖ, μητέρ' εὐρήσεις σέθεν,

ἐγὼ θ' ὅποιας μοι γυναικὸς ἐξέφυς.

χρόνῳ δὲ δόντες ταῦτ' ἴσως εὐροιμεν ἄν.

ION OF

[eagerly] ἀλλ' ἐκλιπὼν θεοῦ δάπεδ' ἀλητεῖαν τε
ἐς τὰς Ἀθήνας στεῖχε κοινόφρων πατρί,
οὐ σ' ὀλβιον μὲν σκῆπτρον ἀναμένει πατρός,
πολὺς δὲ πλοῦτος· οὐδὲ θάτερον νοσῶν
δυοῖν κεκλήσει δυσγενὴς πένης θ' ἅμα,
ἀλλ' εὐγενὴς τε καὶ πολυκτῆμων βίου.

[ION remains silent and sad : CRYSTOS continues, crest-fa
συγᾶς ; τί πρὸς γῆν ὄμμα σὸν βαλὼν ἔχεις,
ἐς φροντίδας τ' ἀπῆλθες, ἐκ δὲ χαρμονῆς
πάλιν μεταστὰς δαίμα προσβάλλεις πατρί ;

ΙΩ. οὐ ταῦτόν εἶδος φαίνεται τῶν πραγμάτων
πρόσωθεν ὄντων ἐγγύθεν θ' ὀρωμένων.
ἐγὼ δὲ τὴν μὲν συμφορὰν ἀσπάζομαι,
πατέρα σ' ἀνευρών· ὦν δὲ γιγνώσκω πέρι
ἅκουσον. εἶναί φασι τὰς αὐτόχθονας
κλεινὰς Ἀθήνας οὐκ ἐπέισακτον γένος,
ἵν' ἐσπεσοῦμαι δύο νόσω κεκτημένος,
πατρός τ' ἐπακτοῦ καὐτὸς ὦν νοθαγενής.
καὶ τοῦτ' ἔχων τοῦνειδος, ἀσθενὴς μὲν ὦν,
ὁ μὴδὲν ὦν κάξ οὐδένων κεκλήσομαι·
ἦν δ' ἐς τὸ πρῶτον πόλεος ὀρμηθεὶς ζυγὸν
ζητῶ τις εἶναι, τῶν μὲν ἀδυνάτων ὕπο
μισησόμεσθα· λυπρὰ γὰρ τὰ κρείσσονα·
ὅσοι δὲ χρηστοὶ δυνάμενοί τ' εἶναι σοφοὶ
σιγῶσι κοῦ σπεύδουσιν ἐς τὰ πράγματα,
γέλωτ' ἐν αὐτοῖς μωρίαν τε λήψομαι
οὐχ ἡσυχάζων ἐν πόλει ψόγου πλέα.
ἐλθὼν δ' ἐς οἶκον ἀλλότριον ἔπηλυσ ὦν,

EURIPIDES.

γυναῖκά θ' ὥς ἄτεκνον, ἥ κοινουμένη
 τὰς συμφοράς σοι πρόσθεν, ἀπολαχούσα νῦν
 αὐτὴ καθ' αὐτὴν τὴν τύχην οἴσει πικρῶς,
 πῶς οὐχ ὑπ' αὐτῆς εἰκότως μισήσομαι,
 ὅταν παραστῶ σοὶ μὲν ἐγγύθεν ποδός, 245
 ἢ δ' οὖσ' ἄτεκνος τὰ σὰ φίλ' εἰσορᾷ πικρῶς,
 κατ' ἢ προδοὺς σύ μ' ἐς δάμαρτα σὴν βλέπης,
 ἢ τὰμὰ τιμῶν δῶμα συγχέας ἔχης ;

[*pausing : sadly*]

ἄλλως τε τὴν σὴν ἄλοχον οἰκτείρω, πάτερ,
 ἄπαιδα γηράσκουσαν · οὐ γὰρ ἀξία, 250
 πατέρων ἀπ' ἐσθλῶν οὖσ', ἀπαιδίᾳ νοσεῖν.

[*then bitterly*]

τυραννίδος δὲ τῆς μάτην αἰνουμένης
 τὸ μὲν πρόσωπον ἡδύ, τὰν δόμοισι δὲ
 λυπηρά · τίς γὰρ μακάριος, τίς εὐτυχής,
 ὅστις δεδοικὼς καὶ παραβλέπων βίαν 255
 αἰῶνα τείνει ; δημότης ἂν εὐτυχῆς
 ζῆν ἂν θέλοιμι μᾶλλον ἢ τύραννος ὢν,
 ᾧ τοὺς πονηροὺς ἡδονὴ φίλους ἔχειν,
 ἐσθλοὺς δὲ μισεῖ κατθανεῖν φοβούμενος.

εἰποῖς ἂν ὥς ὁ χρυσὸς ἐκνικᾷ τάδε, 260
 πλουτεῖν τε τερπνόν · οὐ φιλῶ ψόγους κλύειν
 ἐν χερσὶ σῶζων ὄλβον οὐδ' ἔχειν πόνους.

εἷη δ' ἔμοιγε μέτρια μὴ λυπουμένῳ.

ἃ δ' ἐνθάδ' εἶχον ἀγάθ' ἀκουσόν μου, πάτερ ·
 τὴν φιλτάτην μὲν πρῶτον ἀνθρώποις σχολῆν 265
 ὄχλον τε μέτριον · οὐδέ μ' ἐξέπληξ' ὁδοῦ

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ποιηρὸς οὐδεὶς. κείνο δ' οὐκ ἀνασχετόν,
εἵκειν ὁδοῦ χαλῶντα τοῖς κακίῃσιν.
θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν,
ὑπηρετῶν χαίρουσιν, οὐ γοωμένοις. 270

καὶ τοὺς μὲν ἐξέπεμπον, οἱ δ' ἦκον ξένοι,
ὥσθ' ἡδὺς αἰὲ καινὸς ὦν καινοῖσιν ἦν.
δ' δ' εὐκτὸν ἀνθρώποισι, καὶ ἀκουσιν ἦ,
δίκαιον εἶναί μ' ὁ νόμος ἢ φύσις θ' ἄμα
παρεῖχε τῷ θεῷ. ταῦτα συννοούμενος 275
κρείσσω νομίζω τὰνθάδ' ἢ τὰ κεῖ, πάτερ.

ἔα δέ μ' αὐτοῦ ζῆν· ἴση γὰρ ἢ χάρις,
μεγάλοισι χαίρειν σμικρὰ θ' ἡδέως ἔχειν.

ΞΟ. παῦσαι λόγων τῶνδ', εὐτυχεῖν δ' ἐπίστασο·
θέλω γὰρ οὐπὲρ σ' ἡῦρον ἄρξασθαι, τέκνον, 280
κοινῆς τραπέζης δαῖτα πρὸς κοινὴν πεσών,
θύσαί θ' ἃ σου πρὶν γενέθλι' οὐκ ἐθύσαμεν.
καὶ νῦν μὲν ὥς δὴ ξένον ἄγων σ' ἐφέστιον
δείπνοισι τέρψω· τῆς δ' Ἀθηναίων χθονὸς
ἄξω θεατὴν δῆθεν, ὥς οὐκ ὄντ' ἐμόν. 285

καὶ γὰρ γυναικα τὴν ἐμὴν οὐ βούλομαι
λυπεῖν ἄτεκνον οὖσαν αὐτὸς εὐτυχῶν.
χρόνῳ δὲ καιρὸν λαμβάνων προσάξομαι
δάμαρτ' ἔαν σε σκῆπτρα τὰ μ' ἔχειν χθονός.

Ἴωνα δ' ὀνομάζω σε, τῇ τύχῃ πρέπον, 290
ὀθούνεκ' ἀδύτων ἐξιόντι μοι θεοῦ
ἵχνος συνῆψας πρῶτος. ἀλλὰ τῶν φίλων
πλήρωμ' ἀθροίσας βουθύτῳ σὺν ἡδονῇ
πρόσειπε, μέλλων Δελφίδ' ἐκλιπεῖν πόλιν.

EURIPIDES.

[*turning to the attendant women*]

ὕμῳ δὲ σιγᾶν, δμῳίδες, λέγω τάδε, 295

ἢ θάνατον εἰπούσαισι πρὸς δάμαρτ' ἐμήν.

στείχοιμ' ἄν · ἐν δὲ τῆς τύχης ἄπεστί μοι ·

[*passionately*]

εἰ μὴ γὰρ ἦτις μ' ἔτεκεν εὐρήσω, πάτερ,

ἀβίωτον ἡμῶν · εἰ δ' ἐπεύξασθαι χρεῶν,

ἐκ τῶν Ἀθηνῶν μ' ἡ τεκοῦσ' εἴη γυνή, 300

ὥς μοι γένηται μητρόθεν παρρησία.

καθαρὰν γὰρ ἦν τις ἐς πόλιν πέσῃ ξένος,

κἂν τοῖς λόγοισιν ἀστὸς ᾗ, τό γε στόμα

δοῦλον πέπαται κοῦκ ἔχει παρρησίαν. [*Exeunt*]

ION OF

SCENE III.

THE PLOT.

Enter CREUSA from the temple alone. She advances to the space in front, and looks over to the lower level. Amongst her train she spies the aged παιδαγωγός, and beckons to him to come up to her.

ΚΡ. ὦ πρέσβυ παιδαγωγ' Ἐρεχθέως πατρός 305
τοῦμοῦ ποτ' ὄντος, ἥνικ' ἦν ἔτ' ἐν φάει,
ἔπαιρε σαυτὸν πρὸς θεοῦ χρηστήρια,
ὥς μοι συνησθῆς, εἴ τι Λοξίας ἀναξ
θέσπισμα παίδων ἐς γονὰς ἐφθέγγεατο ·
σὺν τοῖς φίλοις γὰρ ἡδὺ μὲν πράσσειν καλῶς, 310
δὲ μὴ γένοιτο δ', εἴ τι τυγχάνοι κακόν,
εἰς ὄμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύ.
ἐγὼ δέ σ', ὥσπερ καὶ σὺ πατέρ' ἐμόν ποτε,
δέσποιν' ὅμως οὐσ' ἀντικηδεύω πατρός.

[Παιδαγωγός, a feeble old man with a stick, who is amongst CREUSA'S attendants, now approaches the stage from below]

ΠΑ. ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων 315
ἦθη φυλάσσεις κοῦ κατασχύνας' ἔχεις
τοὺς σοὺς παλαιοὺς ἐγγενεῖς αὐτόχθονας.
[approaching the steps, and stretching out his arms]
ἔλχ' ἔλκε πρὸς μέλαθρα καὶ κόμίζε με.
αἰπεινά τοι μαντεῖα · τοῦ γήρωος δέ μοι

EURIPIDES.

- συνεκπονοῦσα κῶλον ἱατρὸς γενοῦ. 320
- ΚΡ. [*advancing to the steps and giving him her hand*]
ἔπου νυν· ἵχνος δ' ἐκφύλασσ' ὅπου τίθης.
- ΠΑ. ἰδού. [*led slowly up by CREUSA*]
τὸ τοῦ ποδὸς μὲν βραδύ, τὸ τοῦ δὲ νοῦ ταχύ.
- ΚΡ. βάκτρῳ δ' ἐρείδου περιφερῇ στίβον χθονός.
- ΠΑ. [*feeling helplessly about*]
καὶ τοῦτο τυφλόν, ὅταν ἐγὼ βλέπω βραχύ.
- ΚΡ. ὀρθῶς ἔλεξας· ἀλλὰ μὴ παρῆς κόπῳ. 325
- ΠΑ. οὐκ οὖν ἐκὼν γε, τοῦ δ' ἀπόντος οὐ κρατῶ.
[*they have now reached the summit of the stage*]
- ΚΡ. [*turning to the front, where the attendants are*]
γυναῖκες, ἰστών τῶν ἐμῶν καὶ κερκίδος
δούλευμα πιστόν, τίνα τύχην λαβὼν πόσις
βέβηκε παίδων ὧν περ οὐνεχ' ἤκομεν ;
σημήνατ'· εἰ γὰρ ἀγαθὰ μοι μηνύσετε, 330
οὐκ εἰς ἀπίστους δεσπότης βαλεῖς χαράν.
- ΧΟ. [*with a cry of despair and doubt*] ἰὼ δαῖμον.
- ΠΑ. τὸ φροῖμιον μὲν τῶν λόγων οὐκ εὐτυχές.
- ΧΟ. ἰὼ τλᾶμον. [*as before*]
- ΠΑ. ἀλλ' ἢ τι θεσφάτοισι δεσποτῶν νοσῶ ; 335
- ΧΟ. [*darkly*] εἰεν· τί δρῶμεν θάνατος ὧν κεῖται πέρι ;
- ΚΡ. [*startled*] τίς ἦδε μουσα, χῶ φόβος τίνων πέρι ;
- ΧΟ. εἴπωμεν ἢ συγῶμεν ἢ τί δράσομεν ;
- ΚΡ. εἴφ'· ὥς ἔχεις γε συμφοράν τιν' εἰς ἐμέ.
- ΧΟ. εἰρήσεται τοι, κεῖ θανεῖν μέλλω διπλῇ. 340
οὐκ ἔστι σοι, δέσποινα, ἐπ' ἀγκάλαις λαβεῖν
τέκν', οὐδὲ μαστῶ σῶ προσαρμόσαι πυτῆ.

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- KP.** [*in despair*] ὦμοι θάνοιμι.
- ΠΑ.** [*pleadingly, to soothe her*] θύγατερ.
- KP.** [*wildly, frantically*] ὦ τάλαιν' ἐ
- ΠΑ.** μήπω στενάξῃς, **KP.** ἀλλὰ πάρεισι γόοι.
- ΠΑ.** πρὶν ἂν μάθωμεν **KP.** ἀγγελίαν τίνα μοι ;
- ΠΑ.** εἰ ταῦτὰ πράσσων δεσπότης τῆς συμφορᾶς
κοινωνός ἐστιν, ἥ μόνη σὺ δυστυχεῖς.
- ΧΟ.** κείνῳ μὲν, ὦ γεραῖέ, παῖδα Λοξίας
ἔδωκεν, ἰδίᾳ δ' εὐτυχεῖ ταύτης δίχα.
[*CREUSA cries aloud*]
- ΠΑ.** πότερα δὲ φῦναι δεῖ γυναικὸς ἔκ τινος
τὸν παῖδ' ὃν εἶπας, ἥ γεγῶτ' ἐθέσπισεν ;
- ΧΟ.** ἤδη πεφυκότ' ἐκτελῇ νεανίαν
δίδωσιν αὐτῷ Λοξίας· παρῆν δ' ἐγώ.
[*CREUSA cries again*]
- ΠΑ.** πῶς οὖν ὁ χρησμὸς ἐκπεραίνεται θεοῦ
σαφέστερόν μοι φράζε, χῶστις ἔσθ' ὁ παῖς.
- ΧΟ.** ὄτφ ξυναντήσειεν ἐκ θεοῦ συθεῖς
πρώτῳ πόσις σός, παῖδ' ἔδωκ' αὐτῷ θεός.
[*CREUSA agonised*]
- ΠΑ.** τίς οὖν ἐχρήσθη ; τῷ συνῆψ' ἵχνος ποδὸς
πόσις ταλαίνης ; πῶς δὲ ποῦ νιν εἰσιδὼν ;
- ΧΟ.** οἶσθ', ὦ φίλῃ δέσποινα, τὸν νεανίαν
ὃς τόνδ' ἔσαιρε ναόν ; οὗτος ἐσθ' ὁ παῖς.
[*CREUSA answers only by a frantic look, and beating
breast and wailing*]
- ΠΑ.** ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ ;
- ΧΟ.** Ἴων', ἐπείπερ πρῶτος ἤντησεν πατρί.

EURIPIDES.

- μητρὸς δὲ ποίας ἐστίν ;
 οὐκ ἔχω φράσαι.
 φρουδὸς δ', ἔν' εἰδῆς πάντα τὰπ' ἐμοῦ, γέρον, 365
 σκηναὶς ἐς ἱρὰς τῆσδε λαθραίως πόσις,
 κοινῇ ξυνάψων δαῖτα παιδὶ τῷ νέῳ.
 [turning away to talk with CREUSA]
 δέσποινα, προδεδόμεσθα, σὺν γάρ σοι νοσῶ
 τοῦ σοῦ πρὸς ἀνδρὸς, καὶ μεμηχανημενως
 ὑβριζόμεσθα, δωμάτων τ' Ἐρεχθέως 370
 ἐκβαλλόμεσθα. καὶ σὸν οὐ στυγῶν πόσιν
 λέγω, σὲ μέντοι μᾶλλον ἢ κείνον φιλῶν,
 ὅστις σε γήμας ξένος ἐπεισελθὼν πόλιν
 καὶ δῶμα, καὶ σὴν παραλαβὼν παγκληρίαν
 ἄλλης γυναικὸς παιῖδας ἐκκαρπούμενος 375
 λάθρα πέφηεν · ὥς λάθρα δ', ἐγὼ φράσω ·
 ἐπεὶ σ' ἄτεκνον ᾔσθητ', οὐκ ἔστεργέ σοι
 ὁμοίος εἶναι τῆς τύχης τ' ἴσον φέρειν,
 λαβὼν δὲ δοῦλα λέκτρα νυμφεύσας λάθρα
 τὸν παῖδ' ἔφυσεν, ἐξενωμένον δέ τῳ 380
 Δελφῶν δίδωσιν ἐκτρέφειν · ὁ δ' ἐν θεοῦ
 δόμοισιν ἄφετος, ὥς λάθροι, παιδεύεται.
 νεανίαν δ' ὥς ᾔσθητ' ἐκτεθραμμένον,
 ἐλθεῖν σ' ἐπείσε δεῦρ' ἀπαιδίας χάριν.
 καὶθ' ὁ θεὸς οὐκ ἐψεύσαθ', ὅδε δ' ἐψεύσατο, 385
 πάλαι τρέφων τὸν παῖδα, καῖπλεκεν πλοκάς
 τοιάσδ' · ἀλοὺς μὲν ἀνέφερ' ἐς τὸν δαίμονα,
 λαθὼν δὲ καὶ τὸν χρόνον ἀμύνεσθαι θέλων,
 τυραννίδ' αὐτῷ περιβαλεῖν ἔμελλε γῆς.
 καινοὶ δὲ τοῦνομ' ἀνὰ χρόνον πεπλασμένον, 390

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ΙΩ. [*scornfully*] ποῦ δέ μοι πατὴρ σύ ; ταῦτ' οὖν οὐ
γέλως κλύειν ἐμοί ;

ΞΟ. οὐ· τρέχων ὁ μῦθος ἄν σοι τὰμὰ σημῆνειεν ἄν.

ΙΩ. [*still incredulous*] καὶ τί μοι λέξεις ;

ΞΟ. πατὴρ σός εἰμι καὶ σὺ παῖς ἐμός.

ΙΩ. τίς λέγει τάδ' ; ΞΟ. ὅς σ' ἔθρεψεν ὄντα Λοξίας
ἐμόν. 185

ΙΩ. μαρτυρεῖς σαυτῷ.

ΞΟ. τὰ τοῦ θεοῦ γ' ἐκμαθὼν χρηστήρια.

ΙΩ. ἐσφάλης αἴνυγμ' ἀκούσας.

ΞΟ. [*ironically*] οὐκ ἄρ' ὄρθ' ἀκούομεν ;

ΙΩ. ὁ δὲ λόγος τίς ἐστὶ Φοῖβου ;

ΞΟ. τὸν συναντήσαντά μοι

ΙΩ. [*interrupting*] τίνα συνάντησιν ; ΞΟ. δόμων τῶνδ'
ἐξιόντι τοῦ θεοῦ

ΙΩ. [*again interrupting*] συμφορᾶς τίνος κυρῆσαι ; ΞΟ.
παῖδ' ἐμὸν πεφυκέναι. 190

ΙΩ. [*struck*] σὸν γεγῶτ', ἧ δῶρον ἄλλων ;

ΞΟ. δῶρον, ὄντα δ' ἐξ ἐμοῦ.

ΙΩ. πρῶτα δῆτ' ἐμοὶ ξυνάπτεις πόδα σόν ;

ΞΟ. οὐκ ἄλλω, τέκνον.

ΙΩ. [*astounded*]

ἡ τύχη πόθεν ποθ' ἦκει ; ΞΟ. δύο μίαν θαυμάζομεν.

ΙΩ. ἕα· τίνος δέ σοι πέφυκα μητρός ;

ΞΟ. οὐκ ἔχω φράσαι.

ΙΩ. οὐδὲ Φοῖβος εἶπε ;

ΞΟ. τερφθεὶς τοῦτο, κεῖν' οὐκ ἠρόμην. 195

EURIPIDES.

- ΠΑ.** οἶδ', ἔνθα Πανὸς ἄδυτα καὶ βωμοὶ πέλας.
- ΚΡ.** [*sadly*] ἐνταῦθ' ἀγῶνα δεινὸν ἡγωνίσμεθα.
- ΠΑ.** τίν' ; ὡς ἀπαντᾷ δάκρυά μοι τοῖς σοῖς λόγοις.
- ΚΡ.** Φοίβῃ ξυνῆψ' ἄκουσα δύστηνον γάμον.
- ΠΑ.** κατ' ἐξέκλεψας πῶς Ἀπόλλωνος γάμους ; 420
- ΚΡ.** [*sadly*] ἔτεκον· ἀνάσχου ταῦτ' ἐμοῦ κλύων, γέρον.
- ΠΑ.** ποῦ τίς λοχεύει σ' ; ἡ μόνη μοχθεῖς τάδε ;
- ΚΡ.** μόνη κατ' ἄντρον οὐπερ ἐξεύχθην γάμοις.
- ΠΑ.** ὁ παῖς δὲ ποῦ 'στίν ; ἴνα σὺ μηκέτ' ἦς ἄπαις.
- ΚΡ.** τέθνηκεν, ὦ γεραιέ, θηρσὶν ἐκτεθεῖς. 425
- ΠΑ.** [*in horror*]
τέθνηκ' ; Ἀπόλλων δ' ὁ κακὸς οὐδὲν ἤρκεσεν ;
- ΚΡ.** οὐκ ἤρκεσ', Ἄιδου δ' ἐν δόμοις παιδεύεται.
- ΠΑ.** τίς γάρ νιν ἐξέθηκεν ; οὐ γὰρ δὴ σύ γε.
- ΚΡ.** ἡμεῖς, ἐν ὄρφνῃ σπαργανώσαντες πέπλοις.
- ΠΑ.** οὐδὲ ξυνήδει σοί τις ἐκθεσιν τέκνου ; 430
- ΚΡ.** αἰ ξυμφοραὶ γε καὶ τὸ λανθάνειν μόνον.
- ΠΑ.** καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης ;
- ΚΡ.** [*with the anguish of a mother's recollection*]
πῶς δ' ; οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ' ἔπη.
- ΠΑ.** φεῦ· [*with deep pity*]
τλήμων σὺ τόλμης, ὁ δὲ θεὸς μᾶλλον σέθεν.
- ΚΡ.** [*agonised*] εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι. 435
- ΠΑ.** μαστὸν διώκοντ' ἢ πρὸς ἀγκάλαις πεσεῖν ;
- ΚΡ.** [*laying her hand wildly on her bosom*]
ἐνταῦθ' ἴν' οὐκ ὦν ἄδικ' ἔπασχεν ἐξ ἐμοῦ.
- ΠΑ.** σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον ;
- ΚΡ.** ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνυσιν.

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ΠΑ. οἶμοι, δόμων σὼν ὄλβος ὥς χειμάζεται. 440

[weeping, and burying his head in his robe]

ΚΡ. τί κρᾶτα κρίψας, ὦ γέρον, δακρυρροεῖς ;

ΠΑ. σέ καὶ πατέρα σὸν δυστυχοῦντας εἰσορῶν.

ΚΡ. τὰ θνητὰ τοιαῦτ' · οὐδὲν ἐν ταὐτῷ μένει.

ΠΑ. [calmer] μή νυν ἔτ' οἴκτων, θύγατερ, ἀντεχώμεθα.

ΚΡ. τί γάρ με χρή δρᾶν ; ἀπορία τὸ δυστυχεῖν. 445

ΠΑ. τὸν πρῶτον ἀδικήσαντά σ' ἀποτίνου θεόν.

ΚΡ. καὶ πῶς τὰ κρεῖσσω θνητὸς οὐσ' ὑπερδράμω ;

ΠΑ. [fiercely] πίμπρη τὰ σεμνὰ Λοξίου χρηστήρια.

ΚΡ. [in fear] δέδοικα · καὶ νῦν πημάτων ἄδην ἔχω.

ΠΑ. τὰ δυνατὰ νυν τόλμησον, ἄνδρα σὸν κτανεῖν. 450

ΚΡ. αἰδούμεθ' εὐνὰς τὰς τόθ' ἡνίκ' ἐσθλὸς ἦν.

ΠΑ. σὺ δ' ἄλλα παῖδα τὸν ἐπὶ σοὶ πεφνηνότα.

ΚΡ. [eagerly]

πῶς ; εἰ γὰρ εἶη δυνατόν. ὥς θέλοιμί γ' ἄν.

ΠΑ. ξιφηφόρους σοὺς ὀπλίσασ' ὀπάονας.

ΚΡ. στείχοιμ' ἄν · ἄλλα ποῦ γενήσεται τόδε ; 455

ΠΑ. ἱραῖσιν ἐν σκηναῖσιν, οὐ θοινᾷ φίλους.

ΚΡ. [dubiously]

ἐπίσημον ὁ φόνος, καὶ τὸ δοῦλον ἀσθενές.

ΠΑ. [vexed, and rather contemptuous]

οἶμοι, κακίζει. φέρε, σὺ νυν βούλευέ τι.

ΚΡ. καὶ μὴν ἔχω γε δόλια καὶ δραστήρια.

ΠΑ. ἀμφὼν ἂν εἶην τοῖνδ' ὑπηρέτης ἐγώ. 460

ΚΡ. ἄκουε τοίνυν · οἶσθα γηγενή μάχην ;

ΠΑ. οἶδ', ἣν Φλέγρα Γίγαντες ἔστησαν θεοῖς.

ΚΡ. ἐνταῦθα Γοργόν' ἔτεκε Γῆ, δεινὸν τέρας.

EURIPIDES.

- ΠΑ. ἡ παισὶν αὐτῆς σύμμαχον, θεῶν πόνον ;
 ΚΡ. ναί· καὶ νιν ἔκτειν' ἡ Διὸς Παλλὰς θεά. 465
 ΠΑ. ἄρ' οὐτός ἐσθ' ὁ μῦθος ὃν κλύω πάλαι ;
 ΚΡ. ταύτης Ἀθάναν δέρος ἐπὶ στέρνοις ἔχειν.
 ΠΑ. ἦν αἰγίδ' ὀνομάζουσι, Παλλάδος στολήν ;
 ΚΡ. τόδ' ἔσχευ ὄνομα θεῶν ὅτ' ἦλθεν ἐς δόρυ.
 ΠΑ. τί δῆτα, θύγατερ, τοῦτο σοῖς ἐχθροῖς βλάβος ; 470
 ΚΡ. Ἐριχθόνιον οἶσθ' ἡ οὐ ; τί δ' οὐ μέλλεις, γέρον ;
 ΠΑ. ὃν πρῶτον ὑμῶν πρόγονον ἐξανῆκε γῇ ;
 ΚΡ. τούτῳ δίδωσι Παλλὰς ὄντι νεογόνῳ
 ΠΑ. [interrupting hastily]
 τί χρῆμα ; μέλλον γάρ τι προσφέρεις ἔπος.
 ΚΡ. δισσοὺς σταλαγμοὺς αἵματος Γοργοῦς ἄπο. 475
 ΠΑ. ἰσχὺν ἔχοντας τίνα πρὸς ἀνθρώπου φύσιν ;
 ΚΡ. τὸν μὲν θανάσιμον, τὸν δ' ἀκεσφόρον νόσων.
 ΠΑ. ἐν τῷ καθάψας' ἀμφὶ παιδὶ σώματος ;
 ΚΡ. χρυσοῖσι δεσμοῖς· ὁ δὲ δίδωσ' ἐμῷ πατρί.
 ΠΑ. κείνου δὲ κατθανόντος ἐς σ' ἀφίκετο ; 480
 ΚΡ. ναί· καπλὶ καρπῷ γ' αὐτ' ἐγὼ χερὸς φέρω.
 ΠΑ. [in joy] ὦ φιλτάτη παῖ, πάντ' ἔχεις ὅσων σε δεῖ.
 ΚΡ. τούτῳ θανεῖται παῖς· σὺ δ' ὁ κτείνων ἔσει.
 ΠΑ. ποῦ καὶ τί δράσας ; σὸν λέγειν, τολμᾶν δ' ἐμόν.
 ΚΡ. ἐν ταῖς Ἀθήναις, δῶμ' ὅταν τοῦμόν μόλῃ. 485
 ΠΑ. [shaking his head]
 οὐκ εὖ τόδ' εἶπας· καὶ σὺ γὰρ τοῦμόν ψέγεις.
 ΚΡ. [hurt] πῶς ; ἄρ' ὑπεῖδου τοῦθ' ὃ καμ' εἰσέρχεται ;
 ΠΑ. σὺ παῖδα δόξεις διολέσαι, κεῖ μὴ κτενεῖς.
 ΚΡ. ὀρθῶς· φθονεῖν γάρ φασι μητρυῖα τέκνους.

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ΠΑ. αὐτοῦ νυν αὐτὸν κτεῖν', ἵν' ἀρνήσῃ φόνους. 490

ΚΡ. [*with vindictive pleasure*]

προλάζυμαι γοῦν τῷ χρόνῳ τῆς ἡδονῆς.

ΠΑ. καὶ σὸν γε λήσεις πόσιν ἃ σε σπεύδει λαθεῖν.

ΚΡ. οἶσθ' οὖν ὃ δρᾶσον ; χειρὸς ἐξ ἐμῆς λαβὼν

[*unclasping the locket from her wrist, and giving it to Παιδ.*]

χρύσωμ' Ἀθάνας τόδε, παλαιὸν ὄργανον,

ἐλθὼν ἵν' ἡμῖν βουθυτεῖ λάθρα πόσις, 495

δείπνων ὅταν λήγῃσι καὶ σπονδὰς θεοῖς

μέλλωσι λείβειν, ἐν πέπλοις ἔχων τόδε,

κάθεσ βαλὼν ἐς πῶμα τῷ νεανίᾳ,

ἰδίᾳ δέ, μὴ τι πᾶσι, χωρίσας ποτὸν

τῷ τῶν ἐμῶν μέλλουσι δεσπόζειν δόμων. 500

κᾶνπερ διέλθῃ λαιμόν, οὔποθ' ἴξεται

κλεινὰς Ἀθῆνας, κατθανὼν δ' αὐτοῦ μενεῖ.

ΠΑ. [*eagerly resolute*]

σὺ μὲν νυν εἴσω προξένων μέθες πόδα·

ἡμεῖς δ' ἐφ' ᾧ τετάγμεθ' ἐκπονήσομεν.

[*Exit CRESSA to Delphi*]

[*touching his leg with his staff*]

ἄγ', ὦ γεραίε πούς, νεανίας γενοῦ 505

ἔργοισι, καὶ μὴ τῷ χρόνῳ πάρεστί σοι.

ἐχθρὸν δ' ἐπ' ἄνδρα στεῖχε δεσποτῶν μέτα,

καὶ συμφόνευσεν καὶ συνεξαίρει δόμων.

τὴν δ' εὐσέβειαν εὐτυχοῦσι μὲν καλὸν

τιμᾶν, ὅταν δὲ πολεμίους δρᾶσαι κακῶς 510

θελῇ τις, οὐδεὶς ἐμποδὼν κεῖται νόμος.

[*Exit to find XUTHUS and ION*]

EURIPIDES.

SCENE IV.

THE POISONING.

Enter hastily a servant, with a horror-stricken expression, from the city. He looks about bewildered, then spies the Chorus, and advances to the front of the stage, and addresses them as follows :—

- ΘΕ. ξέναι γυναῖκες, ποῦ κόρην Ἐρεχθέως
δέσποιναν εὖρω ; πανταχῇ γὰρ ἄσπεως
ζητῶν νιν ἐξέπλησα, κοῦκ ἔχω λαβεῖν.
- ΧΟ. τί δ' ἔστιν, ὦ ξύνδουλε ; τίς προθυμία 515
ποδῶν ἔχει σε, καὶ λόγους τίνας φέρεις ;
- ΘΕ. θηρώμεθ' ἄρχαί δ' ἀπιχώριοι χθονὸς
ζητοῦσιν αὐτήν, ὥς θάνῃ πετρουμένη.
- ΧΟ. [*in rapic*] οἴμοι, τί λέξεις ; οὐ τί που λελήμμεθα 520
κρυφαῖον ἐς παῖδ' ἐκπορίζουσαι φόνον ;
- ΘΕ. ἔγνωσ' μεθέξεις οὐκ ἐν ὑστάτοις κακοῦ.
- ΧΟ. ὦφθη δὲ πῶς τὰ κρυπτὰ μηχανήματα ;
- ΘΕ. τὸ μὴ δίκαιον, τῆς δίκης ἡσώμενον,
ἐξηῦρεν ὁ θεός, οὐ μίανθῆναι θέλων.
- ΧΟ. [*earnestly*] 525
πῶς ; ἀντιάξω σ' ἱκέτις ἐξειπεῖν τάδε.
πεπυσμέναι γὰρ εἰ θανεῖν ἡμᾶς χρεῶν,
ἥδιον ἂν θάνοιμεν, εἴθ' ὄρᾶν φάος.
- ΘΕ. ἐπεὶ θεοῦ μαντεῖον ὄχρετ' ἐκλιπὼν
πόσις Κρεούσης, παῖδα τὸν καινὸν λαβὼν,

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πρὸς δεῖπνα θυσίας θ' ἄς θεοῖς ὠπλίζετο,
Ξοῦθος μὲν ὥχετ' ἔνθα πῦρ πηδᾷ θεοῦ
βακχεῖον, ὡς σφαγαῖσι Διονύσου πέτρας
δεύσειε δισσάς, παιδὸς ἀντ' ὀπητρίων,
λέξας, ' σὺ μὲν νυν, τέκνον, ἀμφήρεις μένων
' σκηναὶς ἀνίστη τεκτόνων μοχθήμασιν.
' θύσας δὲ γενέταις θεοῖσιν ἦν μακρὸν χρόνον
' μένω, παροῦσι δαῖτες ἔστωσαν φίλοις.'
λαβὼν δὲ μόσχους ὥχεθ'. ὁ δὲ νεανίας
σεμνῶν ἀτοίχους περιβολὰς σκηνωμάτων
ὀρθοστάταις ἰδρύεθ', ἡλίου φλόγα
καλῶς φυλάξας, οὔτε πρὸς μέσας θεοῦ
ἀκτῖνας οὔτ' αὖ πρὸς τελευτώσας βολάς,
πλέθρου σταθμήσας μῆκος εἰς εὐγωνίαν,
ὡς πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν.
λαβὼν δ' ὑφάσμαθ' ἱρὰ θησαυρῶν πάρα
κατεσκίαζε, θαύματ' ἀνθρώποις ὄρᾱν.
πρῶτον μὲν ὀρόφῳ πτέρυγα περιβάλλει πέπλω
ἀνάθημα Δίου παιδός, οὓς Ἡρακλῆης
' Ἀμαζόνων σκυλεύματ' ἤνεγκεν θεῶ.
ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαῖδ' ὑφαί ·
Οὐρανὸς ἀθροίζων ἄστρ' ἐν αἰθέρος κύκλῳ ·
ἵππους μὲν ἤλαυν' ἐς τελευταίαν φλόγα
Ἥλιος, ἐφέλκων λαμπρὸν Ἑσπέρου φάος.
μελάμπεπλος δὲ Νύξ ἀσεύρωτον ζυγοῖς
ὄχμῃ ἔπαλλεν · ἄστρα δ' ὠμάρτει θεᾷ.
Πλειὰς μὲν ἦει μεσοπόρου δι' αἰθέρος,
ὃ τε ξιφήρης Ὀρίων · ὑπερθε δὲ

EURIPIDES.

Ἄρκτος στρέφουσ' οὐραία χρυσήρει πόλῳ.
 κύκλος δὲ πανσέληνος ἠκόντιζ' ἄνω
 μηνὸς διχήρης, Ἵάδες τε ναυτίλοις 560
 σαφέστατον σημείον, ἣ τε φωσφόρος
 Ἔως διώκουσ' ἄστρα. τοίχοισιν δ' ἐπι
 ἡμπισχεν ἄλλα βαρβάρων ὑφάσματα,
 εὐηρέτους ναῦς ἀντίας Ἑλληνίσιν,
 καὶ μιζόθηρας φώτας ἱππείας τ' ἄγρας, 565
 ἐλάφων λεόντων τ' ἀγρίων θηράματα.
 κατ' εἰσόδους δὲ Κέκροπα θυγατέρων πέλας
 σπείραισιν εἰλίσσοντ', Ἀθηναίων τινὸς
 ἀνάθημα, χρυσεύς τ' ἐν μέσῳ συσσιτίῳ
 κρατήρας ἔστησ' · ἐν δ' ἄκροισι βὰς ποσὶ 570
 κήρυξ ἀνείπε τὸν θέλοντ' ἐγγχωρίων
 ἐς δαῖτα χωρεῖν. ὥς δ' ἐπληρώθη στέγη,
 στεφάνοισι κοσμηθέντες, εὐόχθου βορᾶς
 ψυχὴν ἐπλήρουν. ὥς δ' ἀνείσαν ἡδονήν,
 εὐθύς παρελθὼν πρέσβυς ἐς μέσον πέδον 575
 ἔστη, γέλων δ' ἔθηκε συνδείπνοις πολὺν,
 πρόθυμα πράσσων · ἔκ τε γὰρ κρωσσῶν ὕδωρ
 χεροῖν ἔπεμπε νίπτρα, κάξεθυμία
 σμύρνης ἰδρώτα, χρυσεὼν τ' ἐκπωμάτων
 ἦρχ', αὐτὸς αὐτῷ τόνδε προστάξας πόνον. 580
 ἐπεὶ δ' ἐς αὐλοὺς ἦκον ἐς κρατήρά τε
 κοινόν, γέρων ἔλεξ', ἄφαρπάξειν χρεῶν
 'οἴνηρὰ τεύχη σμικρά, μεγάλα δ' ἐσφέρειν,
 'ὥς θᾶσσον ἔλθωσ' οἷδ' ἐς ἡδονὰς φρενῶν.
 ἦν δὴ φερόντων μόχθος ἀργυρηλάτους 585

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χρυσέας τε φιάλας· ὁ δὲ λαβὼν ἐξαίρετον,
ὡς τῷ νέῳ δὴ δεσπότη χάριν φέρων,
ἔδωκε πλήρες τεύχος, εἰς οἶνον βαλὼν
ὃ φασὶ δοῦναι φάρμακον δραστήριον
δέσποιναν, ὡς παῖς ὁ νέος ἐκλίποι φάος·
κούδεις τὰδ' ἦδεν· ἐν χεροῖν ἔχοντι δὲ
σπονδὰς μετ' ἄλλων παιδὶ τῷ πεφηνότι
βλασφημίαν τις οἰκετῶν ἐφθέγγετο·
ὁ δ', ὡς ἐν ἱρῷ μάντεσίν τ' ἐσθλοῖς τραφεῖς,
οἶωνόν ἔθετο, κακέλευσ' ἄλλον νέον
κρατήρα πληροῦν· τὰς δὲ πρὶν σπονδὰς θεοῦ
δίδωσι γαίᾳ, πᾶσί τ' ἐκσπένδειν λέγει.
σιγὴ δ' ὑπῆλθεν. ἐκ δ' ἐπίμπλαμεν δρόσου
κρατήρας ἱρούς, Βυβλίνου τε πώματος.
κὰν τῷδε μόχθῳ πτηνὸς ἐσπίπτει δομοῖς
κῶμος πελειῶν· Λοξίου γὰρ ἐν δόμοις
ἄτρεστα ναίουσ'. ὡς δ' ἀπέσπεισαν μέθυ,
εἰς αὐτὸ χεῖλη, πώματος κεχρημέναι,
καθῆκαν, εἰλκον δ' εὐπτέρους εἰς αὐχένας.
καὶ ταῖς μὲν ἄλλαις ἄνοσος ἦν λοιβὴ θεοῦ·
ἣ δ' ἔζετ' ἔνθ' ὁ καινὸς ἐσπείσεν γόνος,
ποτοῦ τ' ἐγεύσατ', εὐθὺς εὐπτερον δέμας
ἔσεισε, καβάκχευσεν, ἐκ δ' ἐκλαγξ' ὅπα
ἀξύνετον αἰάζουσ'· ἐθάμβησεν δὲ πᾶς
θοινατόρων ὄμιλος ὄρνιθος πόνους·
θνήσκει δ' ἀπασπαίρουσα, φοινικοσκελεῖς
χηλὰς παρείσα· γυμνὰ δ' ἐκ πέπλων μέλη
ὑπὲρ τραπέζης ἤχ' ὁ μαντευτὸς γόνος,

EURIPIDES.

βοᾷ δὲ, ' τίς μ' ἔμελλεν ἀνθρώπων κτενεῖν,
 ' σήμαινε, πρέσβυ· σὴ γὰρ ἡ προθυμία, 615
 ' καὶ πῶμα χειρὸς σῆς ἐδεξάμην πάρα.'
 εὐθύς δ' ἐρευνᾷ γραῖαν ὠλένην λαβών,
 ἐπ' αὐτοφώρῳ πρέσβυν ὥς ἔχονθ' ἔλοι.
 ὦφθη δὲ καὶ κατεῖπ' ἀναγκασθεὶς μόγισ
 τόλμας Κρεούσης πώματός τε μηχανάς. 620
 θεὶ δ' εὐθύς ἔξω συλλαβὼν θοινάτορας
 ὁ πυθόχρηστος Λοξίου νεανίας,
 κὰν κοιράνοισι Πυθικοῖς σταθεὶς λέγει,
 ' ὦ γαῖα σεμνὴ, τῆς Ἑρεχθέως ὕπο
 ' ξένης γυναικὸς φαρμάκοισι θνήσκομεν.' 625
 Δελφῶν δ' ἄνακτες ὥρισαν πετρορριφῇ
 θανεῖν ἐμὴν δέσποιναν οὐ ψήφῳ μιᾷ,
 τὸν ἱρὸν ὥς κτείνουσιν ἔν τ' ἀνακτόροις
 φόνον τιθεῖσαν. πᾶσα δὲ ζητεῖ πόλις
 τὴν ἀθλίως σπεύσασαν ἀθλίαν ὁδόν· 630
 παίδων γὰρ ἐλθοῦς' εἰς ἔρον Φοίβου πάρα,
 τὸ σῶμα κοινῇ τοῖς τέκνοις ἀπώλεσεν. [Exit]
 [Chorus stand horror-stricken: suddenly a tumult is heard:
 CREUSA rushes on the stage and clings to the altar of
 Apollo. ION comes in search of her]

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SCENE V.

THE RECOGNITION.

CREUSA, her hair dishevelled, in agony, clinging to the altar of Apollo. ION is just about to wrench her away and carry her off for execution, when enter from the inner shrine the priestess. She carries something concealed in her robe, and keeps her hand beneath its folds. She speaks at once to ION in a decisive tone of authority.

ΠΤ. ἐπίσχες, ὦ παῖ· τρίποδα γὰρ χρηστήριον
 λιπούσα, θριγκοῦ τοῦδ' ὑπερβάλλω πόδα
 Φοίβου προφῆτις, τρίποδος ἀρχαίου νόμον 635
 σώζουσα, πασῶν Δελφίδων ἐξαίρετος.

ΙΩ. [instantly stopping, and bowing]
 χαῖρ', ὦ φίλη μοι μήτηρ, οὐ τεκοῦσά περ.

ΠΤ. ἀλλ' οὖν λεγόμεθά γ'· ἡ φάτις δ' οὐ μοι πικρά.

ΙΩ. ἤκουσας ὥς μ' ἔκτεινεν ἥδε μηχαναῖς;

ΠΤ. ἤκουσα· καὶ σύ γ' ὠμὸς ὦν ἀμαρτάνεις. 640

ΙΩ. [surprised]
 οὐ χρή με τοὺς κτείνοντας ἀνταπολλύναι;

ΠΤ. προγόνους δάμαρτες δυσμενεῖς αἰεί ποτε.

ΙΩ. ἡμεῖς δὲ μητρυναῖς γε πάσχοντες κακῶς.

ΠΤ. μὴ ταῦτα· λείπων ἰρὰ καὶ στείχων πάτραν

ΙΩ. τί δή με δρᾶσαι νοουθετούμενον χρεῶν; 645

ΠΤ. καθαρὸς Ἀθήνας ἔλθ' ὑπ' οἰωνῶν καλῶν.

ΙΩ. καθαρὸς ἅπας τοι πολεμίους δὲ ἂν κτάνη.

ΠΤ. μὴ σύ γε· παρ' ἡμῶν δ' ἔκλαβ' οὐς ἔχω λογους.

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2. [*giving way*]

λέγοις ἄν · εὖνους δ' οὐσ' ἐρεῖς ὅσ' ἂν λέγῃς.

Υ. [*producing from beneath her robe a casket wreathed with leaves and wool*]

ὀρᾷς τόδ' ἄγγος χερὸς ὑπαγκάλισμ' ἐμήs ; 650

2. ὀρῶ παλαιὰν ἀντίπηγ' ἐν στέμμασιν.

Υ. ἐν τῇδὲ σ' ἔλαβον νεόγονον βρέφος ποτέ.

2. τί φῆς ; ὁ μῦθος εἰσενήνεκται νέος.

Υ. σιγῇ γὰρ εἶχον αὐτά, νῦν δὲ δείκνυμεν.

2. πῶς οὖν ἔκρυπτες τότε λαβοῦς' ἡμᾶς πάλαι ; 655

Υ. ὁ θεός σ' ἐβούλετ' ἐν δόμοις ἔχειν λάτριν.

2. νῦν δ' οὐχὶ χρήζει ; τῷ τόδε γινῶναι με χρή ;

Υ. πατέρα κατειπὼν τῇσδὲ σ' ἐκπέμπει χθονός.

2. σὺ δ' ἐκ κελευσμῶν, ἢ πόθεν, σῴξεις τύδε ;

Υ. ἐνθύμιόν μοι τότε τίθησι Δοξίας 660

2. [*interrupting*]

τί χρήμα δρᾶσαι, λέγε, πέραινε σοὺς λόγους.

Υ. σῶσαι τόδ' εὖρημ' ἐς τὸν ὄντα νῦν χρόνον.

2. ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην ;

Υ. ἐνθάδε κέκρυπται σπάργαν' οἷς ἐνήσθα σύ.

2. [*eagerly*] μητρὸς τάδ' ἡμῖν ἐκφέρεις ζητήματα. 665

Υ. ἐπεὶ γ' ὁ δαίμων βούλεται, πάροιθε δ' οὔ.

2. [*in delight*] ὦ μακαρίων μοι φασμάτων ἦδ' ἡμέρα.

Υ. [*giving it him*]

λαβὼν νυν αὐτὰ τὴν τεκοῦσαν ἐκπόνει.

πᾶσαν δ' ἐπελθὼν Ἀσιάδ' Εὐρώπης θ' ὄρους

γνώσει τάδ' αὐτός. τοῦ θεοῦ δ' ἑκατί σε 670

ἔθρεψά τ', ὦ παῖ, καὶ τάδ' ἀποδίδωμί σοι.

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ἦδει δὲ θνητῶν οὔτις ἀνθρώπων τάδε
ἔχοντας ἡμᾶς, οὐδ' ἔν' ἦν κεκρυμμένα.

[*fondly, with tears*]

καὶ χαῖρ' · ἴσον γάρ σ' ὥς τεκοῦσ' ἀσπάζομαι.
ἄρξαι δ' ὅθεν σὴν μητέρα ζητεῖν σε χρὴ · 675
πρῶτον μὲν εἴ τις Δελφίδων τεκοῦσά σε
ἐς τούσδε ναοὺς ἐξέθηκε παρθένος,
ἔπειτα δ' εἴ τις Ἑλλάς. ἐξ ἡμῶν δ' ἔχεις
ἅπαντα Φοίβου θ', ὃς μετέσχε τῆς τύχης.

[*Exit into the shrine*]

ΙΩ. [*stands silent, and in tears for a while; then*]
φεῦ φεῦ · κατ' ὄσσων ὡς ὑγρὸν βάλλω δάκρυ, 680
ἐκείσε τὸν νοῦν δοὺς ὅθ' ἡ τεκοῦσά με,
κρυφαῖα νυμφευθεῖς ἀπημπόλα λάθρα,
καὶ μαστὸν οὐκ ἐπέσχε· ἀλλ' ἀνώνυμος
ἐν θεοῦ μελάθροις εἶχον οἰκέτην βίον.
τὰ τοῦ θεοῦ μὲν χρηστά, τοῦ δὲ δαίμονος 685
βαρέα · χρόνον γὰρ ὅν μ' ἐχρῆν ἐν ἀγκάλαις
μητρὸς τρυφῆσαι καὶ τι τερφθῆναι βίου,
ἀπεστερήθην φιλτάτης μητρὸς τροφῆς.
τλήμων δὲ χῆ τεκοῦσά μ', ὡς ταῦτόν πάθος
πέπονθε, παιδὸς ἀπολέσασα χαρμονάς. 690

[*looking at the casket*]

καὶ νῦν λαβὼν τήνδ' ἀντίπηγ' οἶσω θεῷ
ἀνάθημ', ἔν' εὗρω μηδὲν ὧν οὐ βούλομαι.
εἰ γὰρ με δούλη τυγχάνει τεκοῦσά τις,
εὐρεῖν κάκιον μητέρ' ἢ σιγῶντ' ἔαν.

[*holding up the casket to the altar*]

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ὦ Φοῖβε, ναοῖς ἀνατίθημι τήνδε σοῖς. 695

[*he stops suddenly short and reflects*]

καίτοι τί πάσχω ; τοῦ θεοῦ προθυμία
πολεμῶ, τὰ μητρὸς σύμβολ' ὅς γ' ἔσωσέ μοι ;
ἀνοικτέον τάδ' ἐστὶ καὶ τολμητέον.

τὰ γὰρ πεπρωμέν' οὐδ' ὑπερβαίην ποτ' ἄν.

[*takes up the casket again and gazes at it*]

ὦ στέμμαθ' ἱρά, τί ποτέ μοι κεκεύθατε, 700

[*fingering the clasp*]

καὶ σύνδεθ', οἷσι τᾶμ' ἐφρουρήθη φίλα ;

[*takes off the wool and chaplets and admires the casket's
brilliance*]

ἰδού περίπτυνγμ' ἀντιπηγος εὐκύκλοι

ὥς οὐ γεγήρακ' ἔκ τινος θεηλάτου,

εὐρώς τ' ἄπεστι πλεγμάτων · ὁ δ' ἐν μέσφ

χρόνος πολὺς δὴ τοῖσδε θησαυρισμασιν. 705

· [*who has been watching him with growing astonishment and
curiosity*]

τί δῆτα φάσμα τῶν ἀνελπίστων ὁρῶ ;

· [*sternly*] σίγα σύ · πολλὰ καὶ πάροιθεν οἶσθά μοι.

· οὐκ ἐν σιωπῇ τὰμά · μή με νουθέτει.

ὁρῶ γὰρ ἄγγος οὐ 'ξέθηκ' ἐγὼ ποτε

σέ γ' ὦ τέκνον μοι βρέφος ἔτ' ὄντα νήπιον. 710

[*starts up*] λείψω δὲ βωμὸν τόνδε, κεῖ θανεῖν με χρή.

· [*to the slaves*] λάζυσθε τήνδε · θεομανῆς γὰρ ἦλατο
βωμοῦ λιπούσα ξόανα · δεῖτε δ' ὠλένας.

[*CREUSA clasps the casket and embraces ION*]

· σφάζοντες οὐ λήγοιτ' ἄν · ὥς ἀνθέξομαι

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- καὶ τῆσδε καὶ σοῦ τῶν τ' ἔσω κεκρυμμένων. 715
- ΙΩ.** τὰδ' οὐχὶ δεινά ; ῥυσιάζομαι λόγῳ. [*protesting*]
- ΚΡ.** [*passionately*]
οὐκ, ἀλλὰ σοῖς φίλοισιν εὐρίσκει φίλος.
- ΙΩ.** [*in indignant irony*]
ἐγὼ φίλος σός ; κατὰ μ' ἔκτεινες λάθρα.
- ΚΡ.** παῖς γ', εἰ τόδ' ἐστὶ τοῖς τεκοῦσι φίλτατον.
- ΙΩ.** [*sternly*]
παῦσαι πλέκουσα · λήψομαί σ' ἐγὼ καλῶς. 720
- ΚΡ.** ἐς τοῦθ' ἰκοίμην, τοῦδε τοξεύω, τέκνον.
- ΙΩ.** κενὸν τόδ' ἄγγος, ἣ στέγει πλήρωμά τι ;
- ΚΡ.** σά γ' ἐνδύθ', οἷσί σ' ἐξέθηκ' ἐγὼ ποτε.
- ΙΩ.** καὶ τοῦνομ' αὐτῶν ἐξερεῖς, πρὶν εἰσιδεῖν ;
- ΚΡ.** κἂν μὴ φράσω γε, κατθανεῖν ὑφίσταμαι. 725
- ΙΩ.** [*startled*] λέγ'. ὥς ἔχει τι δεινὸν ἢ τόλμη γέ σου.
- ΚΡ.** σκέψασθ' ὃ παῖς ποτ' οὐσ' ὕφασμ' ὕφην' ἐγώ.
- ΙΩ.** [*with slight scorn*]
ποῖόν τι ; πολλὰ παρθένων ὑφάσματα.
- ΚΡ.** οὐ τέλεον, οἶον δ' ἐκδίδαγμα κερκίδος.
- ΙΩ.** μορφὴν ἔχον τίν' ; ὥς με μὴ ταύτη λάβῃς. 730
- ΚΡ.** Γοργῶ μὲν ἐν μέσοισιν ἡτρίοις πέπλων.
- ΙΩ.** [*in wonder*] ὦ Ζεῦ, τίς ἡμᾶς ἐκκυνηγετεῖ πότμος ;
- ΚΡ.** κεκρασπέδωται δ' ὄφρ' εἰσιν αἰγίδος τρόπον.
- ΙΩ.** ἰδοῦ. [*pulls out the woven embroidery and shows it her*]
τόδ' ἔσθ' ὕφασμα δεσμά θ', ὥς εὐρίσκομεν.
- ΚΡ.** ὦ χρόνιον ἰστὸν παρθευμάτων ἐμῶν. 735
- ΙΩ.** ἔστιν τι πρὸς τῷδ', ἣ μόνῃ τῷδ' εὐτυχεῖς ;
- ΚΡ.** δράκοντε μαρμαίροντε παγχρύσῳ γέννι.

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ΙΩ. [*more and more excited*]

ἔνεισιν οἶδε· τὸ δὲ τρίτον ποθῶ μαθεῖν.

ΚΡ. στέφανον ἐλαίας ἀμφέθηκά σοι τότε,

ἦν πρῶτ' Ἀθάνα σκόπελον εἰσηνέγκατο. 740

ὅς, εἵπερ ἔστιν, οὔ ποτ' ἐκλείπει χλόην,

θάλλει δ' ἐλαίας ἐξ ἀκηράτου γεγώς.

ΙΩ. [*putting down the casket, and rushing to his mother*]

ὦ φιλτάτη μοι μήτηρ, ἄσμενός σ' ἰδὼν

πρὸς ἀσμένας πέπτωκα σὰς παρηίδας.

[*they embrace with tears*]

ΚΡ. ὦ τέκνον, ὦ φῶς μητρὶ κρεῖσσον ἡλίου, 745

συγγνώσεται γὰρ ὁ θεός, ἐν χεροῖν σ' ἔχω.

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NOTES.

SCENE 1.

1. Sense, 'Thou art noble, and this thy mien is a token of thy character.' *σχήμα* is the general external appearance, gait as well as dress. *γενναϊότης σοι* is the MS. reading, and is awkward; but the proposed corrections are unsatisfactory.
2. *ἤτις εἰ ποτ'*. Notice the irony of these words in the mouth of her son.
3. *ὥς τὰ πολλά*, 'for the most part.'
7. *Λοξίας*, name of Apollo. Derivation doubtful. Perhaps from *λοξός*, 'crooked,' from the obscure oracles.
9. *οὔ*, 'where.' *γύαλα*, 'vales' of Delphi.
11. *τὸ σὸν*, as often in poetry for *σύ*. 'Thou art not ill-nurtured, thus to wonder,' &c., *i.e.* 'thy inquiry is kind.'
- 15 'Though I myself am here, I had my mind at home.' The sight of Apollo's temple brings back the recollection of her early tragic history: she thinks of the son she bore to Apollo, who was now lost. Apollo brought the whole misery on her; for she exposed her son for fear of her parents. This is the *ἀδικία* of which she complains in line 18.
17. *ποῖ δίκην ἀνοίσομεν*; lit. 'whither, to what source shall we refer?' *i.e.* 'where shall we look for justice?'
19. *τί χρῆμα*; 'why?' *ἀνερεύνητα*, 'what may not be enquired into,' 'secret.' It is used adverbially.
20. *μεθῆκα τόξα*, 'I have shot my arrows,' *i.e.* said my say. *τὰπὶ τῶδε*, 'as to the rest.' [Immediate aorist, see 56.]
29. 'As mortals tell.' The dative is regularly used (instead of the gen. with *ὑπό*) for the agent after the perf. pass. The reason is,

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that the perfect suggests so much more the *effect remaining* (for the person) than the act done (*by* the person) that the Recipient Dative is the most natural case to use.

- .. *πρόγονος*. Erichthonius, father of Pandion, father of Erechtheus, sprang from the earth. Athena, though a virgin, reared him as his mother.
3. *ἐξαιείλετο*, 'raised him' from the earth, by the act recognising him as her son. [The father did this, according to both Greek and Roman custom, as a sign that he recognised the child. 'Tollere, suscipere,' in Latin, express this same act.]
5. *νομίζεσθαι* 'is usual.' The story to which he refers, as a common subject for pictures, was this. Athena put the child in a chest, with golden snakes round its neck, and gave it so hidden (*οὐχ ὁρώμενον*) to the daughters of Cecrops to keep. They opened the chest, in disobedience to Athena's orders; and for this they were driven mad, and threw themselves down the rocks of the Acropolis. This explains vv. 37-38.
3. This *γε* is best rendered 'yes.' The explanation is this: the assent to the question is implied, and the *γε* limits, or further specifies that assent.
2. *οὐ κáμνω σχολῇ* seems to mean 'I am not weary, I am free.' Lit. 'I am unwearied with leisure.'
1. The story is this. In a war between Eleusinians and Athenians, the oracle promised success to the latter, if Erechtheus sacrificed a daughter. He chose one, and the others elected to die with her. Erechtheus himself was killed (v. 46) by Poseidon's trident.
3. The cave of Trophonius was at Lebadeia, in Boeotia. After due rites and sacrifices, the visitor was let down at night into a narrow chasm in the rock, where he saw his vision.
2. *ἔχοντ'* is dual.
1. Notice the double meaning. Creusa is referring to her child and its fate, known to Phoebus. Ion understands, of course, merely

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that 'the god knows that she is childless,' as he knows everything.

56. ἄλβισα, 'I count happy.' This is the *immediate* aorist. The feeling is spoken of as past, though it only instantly precedes the statement of it.
58. ἀνάθημα, 'an offering,' i.e. 'devoted by the city to the service.'
62. The *open* ναοί are opposed to the *covered* dwelling.
63. 'The god's whole temple is mine.' ἵνα, 'where,' its proper meaning.
68. i.e. 'others have their sorrows as well as I.'
69. The Φοίβου προφήτης, logically the antecedent to ἧ, is absorbed (as often happens) into the relative clause; cf. 'Urbem quam statuo, vestra est.'—*Virgil*.
ὤς, accented, because it follows its own word μητέρα.
71. φέρβω, 'to feed:' he lived on the meat of the altar. οὐπιὼν = ὁ ἐπιών.
72. Notice the irony of ἦτις. Cf. 2.
73. ἀδίκημα 'some woman's wrong,' i.e. 'wrong done to her,' of which her son's birth was the fruit.
76. ἦξας, from ἀίσσω.
78. σῇ μητρὶ, dat. after ταῦτά.
79. πόνου, the *partitive* or comprehensive genitive, 'in my trouble.'
80. οὐνεκα, prop. 'wherefore,' is strangely used in poetry for ἔνεκα. Some always alter into εἵνεκα. It means 'for the sake of.'
83. Conditional, as mild imperative. So we say 'You may go, as polite form of 'go.'
85. τοι ἄρα. ἡ θεός . . . 'the goddess [Shame, αἰδώς] hinders all,' i.e. 'shame is a bar to any good being done; tell your grief and be cured. (ἀργός, lit. 'idle,' i.e. 'hinders work.')
89. 'It is some man's wrong [i.e. wrong done by him] (73) she is ashamed to tell' (and so refers it to the god).
91. Sense: 'What did she do to be miserable, if she was so fortunate as to be wedded to a god?'

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93. Notice the irony.
94. *μαντεύομαι* 'I consult an oracle,' natural sense of middle voice; but below, 109, 'to prophesy.'
96. *ἐλπίζει* 'supposes.' Cf. *Androm.* 720. The English 'expect' is vulgarly so used of things not future, really being a forcible short-cut, instead of 'I expect to find.'
100. *πολλά*, 'many times.'
101. *διαπράσσω* means 'to kill.' Literally it is 'to finish,' and is an instance of that kind of understatement (*μείωσις*) which instinctively is used in all languages when speaking of death, or anything dreadful. Similarly in Latin 'confectus' is used.
103. *προσφθός* 'in harmony with,' 'chimes in with.'
105. 'Do not urge me to laments.' For *γε*, cf. 35.
107. *κάμνει*, lit. 'labours,' i.e. 'dost thou know the greatest difficulty?'
108. *τί οὐκ=πάντα*. *νοσεῖ* 'is amiss,' common metaphor.
110. *κοινόν* is predicate. The sense is: in his public capacity he must give oracles, though for private reasons he may be unwilling.
113. No prophet could utter such an oracle: he would be afraid of the god's wrath. [For *προφητεύω* see note on 151.]
115. *θεμιστεύω*, 'to declare the god's decree' (*θέμις*, lit. 'what is laid down' [*θε*; *τίθημι*]).
118. *τοσούτον ἀμαθίας* 'such folly,' as forcing the god to prophesy against himself.
121. *δι' οἰωνῶν πτεροῖς*, lit. 'by means of birds with their wings.'
122. *ἄν = ἃ ἄν*. The subjunctive is indefinite; in primary times *σπεύδω* is 'to strive for.'
123. *οὐκ ὄντα* 'unreal.' This is the (tertiary) predicate: 'the good we get is unreal.' The primary predicate is connected with the subject only by copula, as: 'He is good.' This, when for the copula is substituted a predicating verb, becomes secondary predicate, as *ἀγαθὸς ἦλθεν ὁ ἀνὴρ*, 'the man came and was

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- good.' This, in the oblique case, becomes the *tertiary*, as ἀγαθὸν τὸν ἄνδρα ἀπέκτεινα.
125. κἀκεῖ κἀνθάδ', both when he deserted her, and now in refusing an answer.
126. She keeps up the fiction about the absent woman, whose story she tells.
135. διακονοῦσα κρυπτά (accus. cognate), 'by my secret service' προβῇ 'advance,' 'grow.' ἐξειλίσσω [Ion. for ἐξελίσσω], lit. 'unroll,' i. e. 'tell.'
138. ἀγαθαί = αἱ ἀγαθαί. Eurip. seems here relenting from his ordinary hatred of women.
142. ὀρρωδία, from same root as Lat. 'horror' ['fear'].
143. ἐς μέριμναν 'at a time of care,' like ἐς καιρὸν, ἐς δέον, &c.
145. προλαμβάνειν, 'to anticipate.'
146. δ' οὔν, 'but at any rate.'
148. εἰ γάρ, a broken conditional, equivalent to wish, as is possible in all languages. 'If only we could come' . . .
149. συμβόλαια 'dealings,' a vague word, by which Xuthus probably understands 'prayers,' and Creusa refers to the birth of the lost son.
150. μεταπέσοι. Notice this use of μετὰ in composition, implying 'change.' Other instances are μεταβάλλω, μεθίστημι, metamorphosis.
151. προφητεύω. The προφήτης is he who 'speaks for' the god, i. e. the exponent, interpreter, or mouthpiece of the oracle.
152. Apparently the outer prophet received the message from the inner, who stood by the shrine. This latter office was confined to the members of five noble Delphian families, called ὄσιοι, and he who officiated was selected by lot (154).
156. Notice the conditiona., used (as often) instead of future. It sounds more gentle. Similarly it is used (2nd person) for imperative (83).

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157. *χρηστήριον*, 'the victim' necessary for obtaining an oracle. It was a goat, ox, or sheep, and had to be quite healthy. [It is also taken 'An oracle has fallen,' but this is less likely.]
159. *αἰσία*, 'favourable.' Certain days in each month were set apart for oracles.
161. *κλών*, 'a branch' [*κλάω*, 'break'].
164. *ἀλλά*, 'at least.' The construction is elliptical. '[If not before], but now,' *i.e.* 'at least now.' So it is even possible to put it after the word it emphasizes, as here, just as we do with 'at least.' See *Hec.* 391.
165. Sense, 'Perhaps he will be partly favourable, if not wholly; and from a god one must take gladly what he gives.'
- 169-170. Sense, 'either she on whose behalf she asks is a friend, or there is some secret behind.'

SCENE 2.

172. *εὖ φρόνει* 'be calm.' This is a rebuke to the extravagant and excited demeanour of the stranger. Some construe it 'be happy,' but it could not be used in such an unusual sense here, and in its common meaning 'to be sane' two lines further.
174. *ἔμηνε*. The act. 'to madden' occurs only in this 1 aor.
177. *ῥυσιάζω*, prop. 'to seize as a pledge' (*ῥύσιον*), hence to 'seize by violence.'
179. *ὥς τί δὴ* 'in order that—what?' *τί* put in place of a verb, so it means 'with what object?' 'why?' So *ἵνα τί*;
If *γνωρίσας* (the MS. reading) is right, it must be in the very unlikely sense of 'having found.' I have taken Hermann's *γνώρισον*, 'recognise,' the right meaning.
180. *φρενοῦν*, 'to teach.'
183. *τρέχων ὁ μῦθος*, 'my tale in its course,' if allowed to run on.

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186. *i.e.* I have only your authority for it.
187. ἐσφάλης, lit. 'thou hast been deceived,' *i.e.* 'thou hast erred, misinterpreted.'
191. δῶρον, repeats Xu., but not in Ion's sense. He regards him as a gift of Apollo, as he has been lost so long.
193. μίαν (τύχην), *i.e.* 'I am as surprised as you are.'
198. εἰκός, here 'reasonable.'
201. θίγω. This subjunctive is used in deliberating with oneself, and is hence called deliberative.
204. 'When, then, shall I see?' The ἄρα and καί mark the impatience.
205. ἤτις εἰ ποτ', irony. Cf. line 2.
206. 'and I can have no power' (to see thee).
208. ὀρθῶς ἔκρανε, 'has brought it truly to pass.' The τε is misplaced (as often). It should come, logically, after συνήψε.
210. αἰσσω, lit. 'to rush;' so here, 'to be eager for.'
213. δόντες, 'giving,' *i.e.* 'trusting.'
214. δάπεδα, 'plains.'
217. οὐδὲ . . . βίου, 'Nor shalt thou be suffering *one* of the two evils, ill-birth and poverty, but shalt be rich as thou art noble.' The δυσγενὴς πένης τε (which logically are incorrect) are suggested by the δυοῖν. He means to say: I have proved you nobly born; nor of the two evils (ill-birth and poverty) shall you still suffer the remaining one, viz. poverty, but shall be secured against both. But instead of saying πένης only to explain θάτερον, the word δυοῖν tempts him to say both δυσγενὴς and πένης.
226. γινώσκω, 'pondering.' The word properly describes the process of 'arriving at a conclusion,' hence this is quite fairly one of its meanings.
227. 'They say that the Athenians renowned as native to the soil are, indeed, no foreign race.' This seems the best way to

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- diminish the repetition, the sense being that the Athenian repute (κλεινός) is founded in fact.
- ἐπ-εἰς-ακτος, like ἐπ-ακτός (ἄγω) 'brought in,' i.e. 'foreign.'
230. νοθαγενής (νόθος) 'bastard-born.'
232. ὁ μηδὲν ὦν. οὐδὲν ὦν, 'being nothing.' μηδὲν ὦν, or τὸ μηδὲν ὦν, 'being [what is known as] nothing,' 'being a mere nothing,' 'being a cipher.' The distinction is very fine, but is quite clear, though, of course, any case will admit of either phrase being used. κεκλήσομαι, the perfect future, differs from κληθήσομαι, the aorist future, exactly as the perfect differs from the aorist. One is 'I shall be called' [single act, aorist], the other 'my name shall be' [effect remaining, perfect].
233. ζυγόν, prop. 'a yoke,' then 'a bench.' So here, by a metaphor for 'rank.' The nautical metaphors were frequent in Greek.
234. τις, as we say 'to be somebody.'
235. μισησόμεθα. The *pure* verbs prefer this form of the future passive.
- 236 εἰς. Sense, 'The clever but unambitious men will despise me for taking so much useless trouble for such a precarious reward.'
237. σπεύδουσι, 'care.'
238. 'shall incur ridicule and the name of folly.'
239. ψόγου πλέα, 'full of slander;' and so a city where all reputations are precarious, and it is best to keep quiet. MSS. read φόβου, which is possible, but unlikely; in 261, ψόγος is corrupted into ψόφος.
240. ἔπηλυς, 'a stranger' (lit. 'a visitor,' ἦλυθ-. Cf. ἐλήλυθα).
241. ὥς, 'to,' used (nearly) always of persons.
242. ἀπολαχούσα, 'having lost her share' seems the best meaning, ἀπὸ having the privative sense, as in ἀποτυγχάνω, ἀπόμνημι, ἀπείπον, &c.
246. 'looks bitterly on thy loved one,' i.e. the new woman.
247. κῆρ' = καὶ εἶτα. βλέπης, governed by ἦσαν.

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248. *συγχέας ἔχης*. This use of ἔχω w. aor. part., almost like an auxiliary verb, is common in poetry, 'or honour me to the confusion of thy house.' So 220.
252. Sense, 'Royalty is fine to see, but it is a painful life to live.'
255. 'looking aside for violence,' a picturesque metaphor, illustrated by the much commoner one contained in the word 'suspicion.'
258. *ᾗ . . . ἡδονή*, 'whose pleasure is.'
261. Sense, 'I don't care for wealth, to guard which one must incur toil and odium.'
266. *ὄχλον τε μέτριον*, 'and slight trouble.'
268. *χαλῶντα*, acc. with inf. *εἶκειν* after *κείνο*. *χαλάω*, lit. 'to slacken,' so 'to retire.'
269. *ῆ*, Attic for *ῆν*. The sense is, 'I took part in the service of gods and the talk of men, and always saw happiness, not mourning, round me.' For Apollo was the god of brightness, and it was ill-omened to approach his shrine with gloomy looks. Cf. line 10.
273. *κἂν ἄκουσιν ῆ*, 'even if it come without their will,' i.e. in spite of their lower desires.
274. *δίκαιον εἶναι μ'*. This accus. infin. is the object of *παρέιχε* (procured for the god that, &c.), and is also the antecedent to *ὃ*.
277. MSS. read here *ἔα δ' ἐμυτῶ ζῆν*, a rather unlikely way of putting it, and requiring *μ'* inserted after *ζῆν*. The text reading is Badham's, and is really a slighter alteration, with just the sense required.
278. Sense, 'The joy of wealth is not happier than humble content.'
279. *εὐτυχεῖν δ' ἐπίστασο*, lit. 'learn how to be happy,' i.e. 'learn what your true happiness is.'
280. *ἄρξασθαι*, 'to begin' my new happier life. *πεσών* means 'reclining,' 'sitting down to.'
282. *πρὶν* is an adverb. *γενέθλια* was the thank-offering for the birth, usually offered on the eighth day.

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285. *δῆθεν*, used ironically like 'scilicet.' *θεατὴν δῆθεν*, 'a visitor, you know,' 'acting the part of a visitor,' 'a supposed visitor,' it is only a strong *δῆ* which is used precisely in the same way. Cf. 283.
291. *ἄδυτον*, 'the unapproachable' [sanctuary] (*ἄ-δύω*, 'to enter,' it is supposed).
295. *λέγω σιγᾶν* ['I bid you be silent'], *ἢ (λέγω) θάνατον* ['or I threaten death to']. A use of *λέγω* with *two* constructions, called *zeugma*.
297. *στείχοιμ' ἄν*. Cf. 156 note.
301. *παρηγορία*, 'free speech' [*παρά*, 'in presence of,' *ῥῆ-* 'speak' as in *ῥῆμα*] was the great boast of Athens.
302. *καθαράν*, 'pure' where there was no admixture of foreigners among the governing classes. Euripides objected to this.
304. *δοῦλον*, tertiary predicate, 123.

SCENE 3.

309. *ἐς*, 'about.'
311. The order of the words is *εἰ δέ τι κακὸν τυγχάνοι*, (*ὃ μὴ γένοιτο*). *γένοιτο* is, of course, simple optative. The prayer *ὃ μὴ γένοιτο* is added from an instinctive dislike, felt strongly by the superstitious Greeks, to mentioning calamity, even as a possibility; and the same instinct makes her put the prayer even before the mention of the calamity.
314. (*δέσποινα οὔσα*), 'though I am your mistress, (*ὁμως*) nevertheless.' *πατρός* is governed by *ἀντί*, 'tend you like a father.'
316. *καταισχύνασ' ἔχεις*, 248.
317. The MSS. read here *τοὺς σοὺς παλαιούς ἐγγόνους αὐτόχθονας*. Some correction is needed, as *ἐγγόνους* means 'descendants,' and not 'ancestors.' Bothe suggests *τοῦ σοῦ π. ἐκ γένους α.* But it is more probable that Euripides wrote some other word in place of *ἐγγόνους*. I have ventured to write *ἐγγενεῖς*, 'kinmen.'

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320. *συνεκπονούσα κῶλον*, 'helping my limbs.' *γήρας* is governed by *ιατρός*.
323. *ἐρείδου*, 'lean,' lit. 'be supported.' *περιφερῇ στίβον* (accus. of motion over a place, like *πηδῶντα πέδια*, Aj. 30), 'over the winding path.'
324. *τοῦτο*, 'the stick.'
325. *παρῆς*. *μή*, prohibitive, does not go with aor. imperative, though it does with present. So the subjunctive is used instead. The reason is, that the polite instinct recoils from a direct forbidding of one definite act; whereas when we use the present, which is more extended, the prohibition is not so peremptory.
μή παρῆς κόπῳ, 'don't drop it from weariness.'
326. *τοῦ ἀπόντος οὐ κρατῶ*, 'I am not master of what I haven't got,' i. e. 'strength.'
327. *ἴστος*, 'loom;' *κερκίς*, 'shuttle.' *δούλευμα*, 'slaves.'
329. *παίδων*, governed by *τύχην*.
335. *νοσῶ*, 'suffer,' as frequently.
336. *θάνατος ὧν κείται πέρι*, 'where death is the penalty,' v. 296.
339. *ἔχεις*, 'thou knowest.'
342. *μαστός*, 'breast.'
344. Notice the change of metre, to suit the excitement.
345. *μοι*, dat. of person affected by the whole sentence (ethic), 'what news I pray?' see 707.
352. *ἐκτελής*, lit. 'complete,' so 'full grown.'
356. *συθείς*, 'hastening.' *σεύω*, prop. 'to put in quick motion' [optat. indef.].
358. *χράω*, 'to announce by oracle.'
359. *ταλαίνης [σου]*. Notice the double question.
361. *σαίρω*, 'to sweep.'
363. i. e. from *ἰών*, 'going.' The derivations of the ancients who knew only one language, and nothing of the history even of *that*, are outrageously wild. Cf. 291.

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370. *μεμηχανημένως ὑβριζόμεσθα*, 'we suffer violence deliberately planned.'
373. *ἐπ-εις-*, with the usual notion of 'intruding.'
377. *στέργω*, as often, 'to bear.'
380. *ἐξενωμένον* [*ξενώω*], 'sent to a foreign land.'
382. *ἄφετος*, an exquisitely appropriate metaphor, as its strict use is of sacred animals, 'let loose' (*ἀφίημι*) over pastures. Notice historic *λάβου* after historic present *παιδεύεται*.
387. *ἀνέφερε*, 'refer,' *i.e.* 'lay the blame.' Cf. 17.
Notice the peculiar imperfect, not of what he did, but of what he plotted to do.
388. We must read *λαθών* for MSS. *ἐλθών* with Musgrave.
ἀμύνεσθαι, 'to repay' him for his long-delayed recognition.
390. Badham excellently reads *καινοῖ* for *καινόν*. (*ἀνά* 'to suit.')
391. *δῆθεν*, 285.
393. *ἀναρίθμητον*, exactly the English, 'of no account.'
398. *τῶν Αἰόλου*, *i.e.* 'one of his own kin [Aeolus was his brother] and not a noble Erechtheid like yourself.'
405. 'to live or die, if so I but pay back my mistress for her care.'
τε . . τε . . Even in alternatives, the Greeks prefer the copulative form 'and' to disjunctive 'or.' Thus they say *μικρὸν καὶ οὐδέν, δύω καὶ τρεῖς*.
409. *ῆ*, indef. subj.; in poetry without *ἄν*.
410. *ἐμπίμπλαμαι*, 'satiated.'
414. *οἶδα*, w. inf. 'to know how,' 279.
415. 'the rocks of Cecrops' are Athens, of course.
418. *ἀπαντάω*, 'to meet' [*ἀντι*].
420. *ἐκκλέπτω*, 'to hide.'
429. *ὄρφηι*, 'dark' [*ἐρεβ-*] *σπαργανώω*, 'to wrap,' 'swathe.'
431. 'my sorrows only, and my secrecy know of it,' *i.e.* 'no one;
I did it alone in my agony.'
436. *πесеῖν*, 'to lie.'

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437. namely, 'my bosom.'
439. *ὥς*, not uncommon w. acc. part., where the idea of 'thinking' is easily supplied. The acc. is absolute.
444. *ἀντέχωμεθα*, 'cling to,' with gen., expressing a vaguer and more partial connection than *ἔχειν* with acc. This subj. is used for imper., and is called hortative.
449. *ἄδην*, 'enough.'
452. *ἀλλά*, 164. *ἐπὶ σοί*, idea of hostility or usurpation, 'to vex thee.'
454. *δπάοντας*, 'servants.'
459. *καὶ μὴν*, introducing new idea or subject. 'Well, then.'
461. Alluding to the famous revolt of earthborn giants against Zeus Eurip. makes the scene to be the well named Phlegra [*φλέγω*, flammam], or volcanic plain of S. Italy.
467. *ἔχειν*, or. obliq. after *μῦθος*.
469. *δόρυ*, 'the battle.' *ἦλθεν*, Pallas.
471. The best correction of a harsh line. *ἦ οὐ*, one syll. *τί δ' οὐ μέλλεις*; 'why are you not likely?' i.e. 'of course you do.'
474. *μέλλον ἔπος*, 'a pregnant word,' of which something startling will come.
478. *σώματος*, gen. of attachment, 'to his body.' Cf. 444, which gen. resembles this.
486. *τοῦμόν*, 'my scheme,' viz. 448, 450.
487. *ὑφοράσμαι*, 'suspect,' 'mislike.'
488. *δόξεις*, 'shalt be thought.'
489. *μητρυνιά*, 'stepmother.'
491. i.e. 'certainly I get my pleasure sooner.'
493. Greeks can use imperative subordinate; we can't, and say . . . 'what you must do.'
494. *ὄργανον* [*ἐργ-*] 'implement.'
501. *λαιμός*, 'throat.'

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503. *προξένων*, 'the entertainers' who took in the visitors to Delphi. *μέβες πόδα*, 'stay your steps, i. e. 'rest.'

SCENE 4.

514. *ζητῶν ἐξέπλησα*, lit. 'I have fulfilled seeking,' i. e. 'I have tried all means of search,' 'I have sought her diligently.'
517. *ἀρχαί*, as we say, 'the authorities' (*ἀπιχ.* = *αἱ ἐπιχ.*).
521. *ἔγνωσ*, 'thou hast guessed it,' the aorist of *immediate* pastness,
56. *οὐκ ἐν ὑστάτοις*, i. e. among the first.
- 526 *sq.* 'it is better to know the worst.'
530. *ὀπλίζω*, by natural metaphor, 'to prepare.'
532. On the two peaks of Parnassus it was said the dancing lights were seen of Dionysus' revels. Cf. *Bacchae*, 306.
533. *ὀπτήρια*, [cf. *ξένια*, *τροφεῖα*, &c.] prop. presents made by bridegroom for the sight of the bride; so here by natural and picturesque metaphor for Xuthus' thank-offering for recovery of his son. Translate 'for having found his son.'
534. *ἀμφήρης* (*ἀρ-* 'fit') 'fastened all round.'
539. 'the stoneless circuit of the sacred tent.'
543. *εὐγωνία* [*γωνία* 'corner'] 'a perfect square;' the plethrum was 101 feet.
544. *καλῶν*, fut.
545. *θησαυρός* 'treasury' [deriv. uncertain, prob. *θε-* 'put'].
550. This false concord is probably due to a slight pause after the verb, for it only occurs where the verb comes first: *Trach.* 520, *Bacch.* 1350, *Hel.* 1358, *Pers.* 49.
554. *ἀσειρωτος* [*σειρά*, 'trace'] 'without a trace-horse,' i. e. with only a pair.
558. *οὐραῖα* [*οὐρά*], 'its tail-stars.'
560. *διχήρης* [*δίχα- ἀρ-*], 'dividing,' as the new moon begins the month.
- 565-6. These two lines allude to Hercules' labours in the following

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order:—Centaur; horses of Diomed; brazen-footed stag, Nemean lion.

- 571. τὸν θέλοντα, 'any one who wished.'
- 573. εὖοχθος, obscure word, probably from ἔχω, = 'rich.'
- 577. κωσσοός, 'pitcher.' πρόθυμα πράσσω, 'with needless zeal.'
- 579. σμύρνης ἰδρώτα, 'the sweat of myrrh,' a good phrase for the oozy gum of the myrrh-tree.
- 580. ἦρχε, probably in technical religious sense (in which the active voice is possible) 'made libations,' lit. 'began' the ceremony.
- 581. The 'flutes and bowl' are, of course, after the banquet.
- 592. σπονδάς, 'the libations,' ready to pour.
- 593. βλασφημίαν, 'an ill-omened word.'
- 595. οἶωνόν τιθετο, 'counted it an omen.'
- 598. ἐκ δ', the prep. belongs to the verb, ἐξεπίπλαμεν, this separation being called *tnesis*. So 608. δρόσου, *i.e.* 'water.'
- 599. The wine of Byblus (uncertain where) was famous.
- 601. κῶμος, 'a troop,' lit. of revellers.
- 602. ἀτρεστα, adv. [τρέω], 'fearlessly,' *i.e.* 'unmolested.'
- 608. βακχεύω, 'to be convulsed' (by natural transition).
- 609. ἀ-ξυνετός, 'unintelligible,' 'a strange (ill-omened) cry.'
- 611. ἀπ-ασπαίρουσα [root σπα-] 'gasp.'
- 612. μέλη may be either 'arms' or more likely 'legs,' *i.e.* he leapt over the table and seized the paidagogos.
- 618. ἐπ' αὐτοφώρῳ [φῶρ (fur) 'thief'] 'in the very act,' 'red-handed.' ἔχοντα, 'in possession,' 'with the drug upon him.'
- 622. πυθόχρηστος [χράω], 'prophetic.'
- 625. ὀρίζω, lit. to 'define;' hence to 'decide.'

SCENE 5.

- 634. θρίγκος, 'the stone ledge' that divided off the inner sanctuary:
- 639. ἔκτεινε, 387.
- 640. ὠμός, 'cruel.'

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642. *προγόνους* in a rare (but obvious) sense, 'step-sons,' lit. 'those born before.'
647. Sense, 'I should still be *καθαρός* if I did the deed.'
651. *ἀντί-πηξ*, 'a casket;' it was probably of two hemispherical halves fitting into each other [*ἀντί*, 'opposite;'
πήγνυμι, 'fix'].
660. *ἐνθύμιον*, 'inspiration.'
665. 'thou bringest this out to me, as a clue to find my mother.'
675. *ὄθεν*, by attraction for *ἐκείθεν οὗ*, 'begin from that place, where,' *i.e.* here.
682. *ἀπεμπολάω*, 'to sell away,' 'get rid of.'
685. *δαίμων*, 'my fate.'
694. *εἶαν*, 'to leave alone.'
696. *τί πάσχω*; 'what ails me?' [that I am doing so foolish a thing].
701. *τάμὰ φίλα*, 'my dear memorials'—clothes, playthings, &c.
703. *ἐκ τινος θεηλάτου*, 'from some divine will.'
704. *εὐρώς*, 'mould.' *ὁ ἐν μέσῳ*, 'the intervening time.'
707. 'Peace, Peace; I ween, thou knowest much of old,' probably meaning 'doubtless a crafty schemer like you has many marvellous secrets.' *μοι*, ethic dat., see 345.
714. 'cease not now to slay,' *i.e.* 'slay on.'
720. 'cease weaving wiles.'
726. *τόλμη*, rare form, for the sake of the metre, for the regular *τόλμα*.
729. *ἐκδίδαγμα*, 'a first exercise.'
733. *κράσπεδον* means 'fringe.'
740. *σκόπελος* is the acropolis.

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